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# CHRONOLOGICAL TABLES:

BEGINNING WITH THE

## REIGN OF SOLOMON,

AND ENDING WITH THE

## DEATH OF ALEXANDER THE GREAT.

WITH A

## PREFATORY DISCOURSE.

---

BY THE LATE

THOMAS FALCONER, OF CHESTER, ESQ.

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# ADVERTISEMENT OF THE EDITOR.

THE following work of the late Thomas Falconer, Eſq. now ſubmitted to the Public at the requeſt of his Brother, Dr. Falconer, of Bath, by whom it was preſented to the Univerſity of Oxford, having been entirely finiſhed by the Author, and apparently written over for the Preſs, is, with one or two exceptions, faithfully publiſhed from his manuſcript. There are however ſome few things, as will happen in the caſe of a poſthumous work, which ſeem to want an apology; and others, in which the Editor, to whom the charge of the publication was committed by the Delegates of the Oxford Preſs, thought it neceſſary to make ſome variation, judging the Author himſelf would have made the ſame, upon reviſing his work, or upon correcting it for the preſs. With regard to the firſt, the language is ſometimes obſcure, the ſtatements are ſometimes confuſed, and the calculations not always minutely accurate. The Reader will underſtand what is meant, by turning to p. 107 of the Prefatory Diſcourſe, beginning with the laſt line; for where he ſays, "of the Kings of Iſrael, "14 years and about 20 days;" he has wholly omitted to ſtate the data, from which he deduces his average.



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That his calculations are not always minutely accurate, may be ſeen in the following inſtances. The firſt occurs in note b, p. 19, where one of the three numbers muſt be wrong by an unit;—perhaps it was meant that Darius was in his 62d year. The ſecond occurs in note a, p. 103, at the latter end of which, inſtead of 1137. A. C. we ſhould certainly read 1134. A. C. The laſt we find at the top of p. 120 of the Prefatory Diſcourſe. "Temenus might be born about 940 before Chriſt. Reckon up" (by which the Author means, ſubtract) "250 years, and it brings us to the "year 668, juſt 22 years before the 28th Olympiad," &c. Now 940—250 will only bring us to the year 690, and the 22 years before the 28th Olympiad muſt alſo be ſubtracted in order to arrive at 668.

Variations from the MS. have only been admitted, where uniformity in the orthography of proper names had been neglected by the Author, where his references were not correct, and where the ſum total of ſome numbers was evidently erroneous. None, it is apprehended, which do not come under this deſcription, have been admitted, except the following. P. 113. l. 28. of the Prefatory Diſcourſe, Hippomenes 3d was altered to Hippomenes 4th, becauſe, in his Tables, the Author enumerates before him, 1. Charops, 2. Æſimedes, and 3. Clidicus. P. 119. of the Tables, year 525 A. C. Ethiopians in the MS. was corrected to Egyptians, on the authority of Cteſias apud Photii Bib. p. 112. to whom the Author himſelf appealed. It ſhould further be remarked, that the Author's mode of ſpelling the names of the Babyloniſh Kings (as written by himſelf in Greek) from the beginning of the era to the end differed, with ſuch few exceptions, from the era as given by Euſebius, that the Editor concluded the wide difference between them was the

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the reſult of principle and ſyſtem, and did not venture to alter it, even where he ſeemed to have formed his Greek orthography on an Engliſh ſound.

Theſe little inaccuracies would probably have been corrected, if the work whilſt printing had had the benefit of the Author's own inſpection. The Editor has been cautious of making any alterations but ſuch as ſeemed abſolutely neceſſary. He has indeed ventured upon a conſiderable alteration which runs through the work, viz. in the notation of the Olympiads; where the meaning of the Author was clear, but his method of notation unuſual and obſcure: for the reſt, except in the inſtances above mentioned, he has ſtrictly adhered to the copy.

*Jan.* 16, 1796. F. HODSON.

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# ADVERTISEMENT OF THE AUTHOR.

THE firſt idea of the following Tables was ſuggeſted by obſerving, that ſeveral writers of diſtinguiſhed abilities and learning had committed ſome miſtakes in adjuſting the reigns of the Jewiſh kings to thoſe of the Eaſtern monarchs. In order to explain theſe difficulties, which, it is hoped, are by no means inſuperable, the primary view of this work was, to begin with the reign of Solomon, and continue it down only ſo far as the 6th year of the reign of Darius Hyſtaſpes, when the prophecies relating to the 2d Temple were fulfilled.

But as the collateral aſſiſtance of the era of Nabonaſſar was abſolutely neceſſary, ſo, had the Tables been concluded at this time, it would have broken that celebrated era abruptly in the middle; whereas, by continuing it on to the cloſe of the firſt diviſion, viz. to the death of Alexander the Great, it not only tends to illuſtrate the riſe and fall of the Grecian republics, but alſo the remaining hiſtory of the Jews till the Canon of the Scriptures is cloſed by Nehemiah as an hiſtorian, and by Malachi as a prophet. In the proſecution of this work, no attachment has been ſhewn to any particular ſyſtem, where there was a poſſibility of avoiding it; and the authority of chronological compilers is ſeldom admitted, unleſs when confirmed by the direct evidence of good hiſtorians, who either borrowed from authentic records, or lived near the times concerning which they wrote. To ſeparate truth from error; to diſtinguiſh what is probable from what is doubtful; and where facts are not exactly aſcertained as to time, to fix them

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them within certain limits, has been the Author's ſole object. In one part, where hiſtorical evidence is wanting, analogical reaſoning has been admitted, viz. in the hiſtory of ancient Greece before the time of Cyrus, and in the firſt four reigns of the kings of Media: but all theſe facts are marked with an aſteriſk, to diſtinguiſh them from thoſe which are grounded on direct evidence; nor are theſe calculations obtruded on the reader, but ſubmitted with deference, and meant rather to excite than to ſatisfy enquiry. Should this part, however, be diſapproved of by any, it muſt at leaſt be acknowledged by every impartial reader, that the facts here inveſtigated in relation to ancient Greece, cannot claſh with the ſacred writings; for, whether we adopt the extended calculations of Eratoſthenes, or thoſe more contracted laid down by Sir Iſaac Newton, the Scripture hiſtory is equally diſtinct from the profane; and the taking of Troy, wherever it is placed, has no reference to the Jewiſh hiſtory, or any of the kingdoms connected with it.

Thus we may be allowed to enquire into ſuch facts without impeaching the authority of thoſe books, which we are taught on the beſt grounds to venerate. As for the explanation of the tables with the different ſeries of kings, and the ſeveral important events which it may be hoped they may ſerve to illuſtrate; all theſe ſhall be ſeparately treated of in the following Prefatory Diſcourſe.

PREFATORY

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Mr. Walker as cited at p. 6. commends this prefatory discourse on the old artificial chronology: but censures the tables for proceeding upon Abp Usher's erroneous system.

# PREFATORY DISCOURSE.

A MODERATE acquaintance with Chronology muſt convince us, that the Jewiſh hiſtory is not reducible to annals any further downwards than the deſtruction of the Temple, and the deſolation of Judea: for the facts during the captivity, and after the return, are not digeſted into any regular ſeries, but require much accuracy of inveſtigation. To increaſe the difficulty, the Greek and Roman hiſtories give us no aſſiſtance in theſe early ages, and cannot themſelves be reduced into any order until the expedition of Xerxes, when the remainder of the hiſtory becomes tolerably clear.

This intermediate ſpace has been filled up according to the various opinions of ſyſtematic writers; but if any authentic ſeries of reigns can be found, beginning before the Jewiſh hiſtory is cloſed, and not ending till the Greek hiſtory can be determined by warrantable criteria, it is evident that ſuch a table muſt effectuate the purpoſe of arranging the ſcattered facts; and, by enabling us to connect the ſacred with the profane hiſtory, remove the principal difficulties in both. Such is the help we may expect from the era of Nabonaſſar, commonly, but improperly, called the Canon of Ptolemy. This celebrated table is no more than a ſeries of kings who reigned at Babylon from Nabonaſſar to Alexander the Great, with the years of each ſet down, and the aggregate of the whole. But ſmall as this information may ſeem, it is of great importance: ſince if it can be adjuſted to the Jewiſh and Greek hiſtory, it is then eaſy to ſettle the collateral accounts of the Babylonians and Aſſyrians; and, if they be found to coincide, they will eſtabliſh and confirm each other.



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Now in the liſt of Babyloniſh kings there is one called Nabocolaſſarus, who, from the length of his reign and the reſemblance of his name, can be no other than Nebuchadnezzar, ſo particularly mentioned in the ſacred books.

The firſt year of this reign correſponds with the fourth of Jehoiakim. Having this one fixed point, the whole of the table is ſettled; for we are led upwards to Nabonaſſar, and again downwards through the empire of Perſia to its final period.

As ſuch ſtreſs is laid on this table, it is neceſſary the reader ſhould be aſſured of its authenticity, leſt a ſuſpicion ariſe that the baſis of the work is no more than the ingenious compilation of ſome later Chronologiſt, and adjuſted to a ſyſtem formed in his own imagination. Such was the opinion entertained by many of the era of Nabonaſſar: ſome have aſcribed it to Ptolemy; but Hipparchus, who lived near three centuries before Ptolemy, appeals to it as an authentic regiſter of aſtronomical obſervations [a]. The internal evidence in its favour is, the congruity we find in it with the Jewiſh annals. Thus if Merodach was king of Babylon in the 15th of Hezekiah, according to the Scriptures, and Mardoc is the correſponding name in the era, we can have little difficulty in ſuppoſing theſe two names to ſignify the ſame perſon. If the 37th year of Jechoniah's captivity, which was coeval with the firſt of Evilmerodach, very nearly correſponds with the firſt year of Ἰλοαρουδαμὸς in the table, we may conclude that the two names laſt mentioned were alſo originally the ſame, though altered by the Maſoretic mode of reading Hebrew, or by the tranſlation of a Chaldee name into Greek. The antiquity of this table has been allowed by all later writers; and having been confirmed by new and forcible arguments by the author of "Critical Obſervations [b]," it is better to refer the reader to that valuable work, than to weaken his proofs by imperfect quotations.

Yet, although the authenticity of the era of Nabonaſſar be eſtabliſhed, it may ſtill be neceſſary to explain the mode of computation uſed therein; which, being ſomewhat different from the common form, has led

[a] Hipparchus flouriſhed during the reigns of Ptolemy Philometor, and Phyſcon his ſucceſſor; Ptolemy the aſtronomer, in the reign of Marcus Aurelius Antoninus. The intervening ſpace, from the death of Phyſcon to the acceſſion of Aurelius, cannot be leſs than 280 years.

[b] Critical Obſervations on Books, ancient and modern. Printed for White and Son, Fleet-ſtreet.

various

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various compilers into miſtakes. The table now before us is the firſt grand diviſion, conſiſting of 424 years: it contains not only the years of each reign, but the aggregate of the whole, as has been before mentioned; which two computations ſerve as a check on each other, and nearly prevent the poſſibility of error. From hence it ariſes that, whilſt, in other inſtances, different tranſcripts of the ſame author vary in numbers, from uſing the Greek literal arithmetic, all the manuſcripts of this era agree in numbers, though the names are written with ſome little variation. It is regulated by the Chaldæan year which prevailed in the Eaſt, conſiſting of 365 days without an intercalation; ſo that it differs from the Julian calendar one day in four years. Now as, by the general conſent of all Chronologiſts, the firſt year began February the 26th of the year of the Julian period 3697; ſo, the fifth year from thence will begin with February the 25th. This day was the commencement of the Chaldæan year, and is generally ſtyled the firſt of the month Thoth, the name of that month in the calendar of Egypt. Thus in the year before Chriſt 747, I place the firſt of Nabonaſſar; but it ſhould be obſerved, that the figure placed in the upper part of the diviſion towards the right hand does not imply that Nabonaſſar reigned that whole year, but that he aſcended the throne within that year; and the line between 747 A. Chr. and 746 A. Chr. is ſuppoſed to expreſs the month Thoth, which is called the end of his firſt year. Such was the mode of computation in the Eaſt very anciently; and by the lateſt accounts it prevails at this time even in Japan [a]. This is *one* ſingularity in the table; but care has been taken to remove that difficulty, by marking the commencement of the year according to the Julian calendar. It ſcarcely needs remarking that, as we proceed, the nearer we approach to the Julian calendar, until we paſs beyond the year before Chriſt 523, which, correſponding with the 7th of Cambyſes, begins with the firſt of January; and from thence the table gradually deviates again from the Julian computation, inſomuch that, at the death of Alexander, the firſt of Thoth is on the 12th of November. From hence it follows, that in the beginning of the era of Nabonaſſar a fact might have happened in the year of the Julian period 3967, in January or February, and have belonged to a preceding year in the era: and at the cloſe of the tables in

[a] Thunberg's Account of Japan. Phil. Tranſ. vol. lxx.



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the year of the Julian period 4391, a fact that occurred between November the 12th, and the firſt of January, would have fallen within the latter part of the former Julian year 4390. This nicety may not be required in the inveſtigation of darker ages, but may be of great uſe in aſcertaining the dates of thoſe times, of which we have more certain accounts. In the following tables the reader muſt perceive the difficulty of proceeding by any other mode than parallel lines, as the variation is ſo gradually progreſſive; but the dates when the Chaldæan year begins will point out the difference between that and the Julian year. From this account it is plain that the era of Nabonaſſar neither tells us preciſely the beginning nor end of a reign. All we know is, for inſtance, that Nabonaſſar was king ſome time in the year before Chriſt 747, and was ſucceeded by Nadius ſome time in the year 733; but as Nadius began his reign before the next Thoth, the whole of the former year is aſcribed to him. It will be more eaſy to explain it by ſome inſtances, where we have the collateral evidence of other hiſtorians.

Athens was taken in the year before Chriſt 404, of the Julian period 4310; which put an end to the Peloponneſian war. Now the correſpondent year in this era, the aggregate of which is 344, is marked as the firſt of Artaxerxes Mnemon: but we know Darius Nothus ſurvived the concluſion of the war a *little while*[a]; ſo that Artaxerxes could reign but a part of this year. Another example is the firſt year of Alexander the Great. This is marked 417 in the era, and ended on the 14th of November. Now Alexander was not acknowledged by the Eaſtern nations as king, till after the battle of Arbela, which was fought in October, Julian period 4383, before Chriſt 331; ſo that, if the victory was gained early in October, he might eaſily be acknowledged before the year expired, and the whole of the year would be aſcribed to him, though he probably reigned but a few weeks before the next Thoth commenced. Thus, when the era of Nabonaſſar is rightly underſtood, the beſt hiſtorians do not differ from, but confirm and illuſtrate it; and receive in their turn illuſtration from it. Should it ſtill be objected that ſeveral names are mentioned by hiſtorians as kings of Babylon, which are not found in the tables of this era, ſuch as, for inſtance, Laboroſoarchod, who is placed next after Nerigliſſar[b]; and Smerdis the

[a] Diod. Sic. l. 13. p. 389. ed. Rhodomanni.

[b] See the Tables.

Magian,

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Magian, who is placed between Cambyſes and Darius; it may be anſwered, that thoſe very hiſtorians aſcribe but a few months reign to each of theſe kings. Now as the era is only a regiſter of the beginning of the year, if theſe kings mounted the throne after one Thoth, and were removed before the next, they were of neceſſity omitted in the liſt. Having now explained the nature of this era, it only remains to ſhew why it has been adjuſted in the following tables to the Jewiſh hiſtory, in a different manner from what either Sir Iſaac Newton or Archbiſhop Uſher have done in their reſpective ſyſtems of Chronology.

The fourth of Jehoiakim is declared by the prophet Jeremiah to correſpond with the firſt of Nebuchadnezzar. But this firſt year both Uſher and Newton ſuppoſe to be prior by two years to that in the era, and that he reigned ſo long in partnerſhip with his father Nebopul-Aſſur. If this opinion be grounded on the authority of Beroſus (as twice quoted by Joſephus), his words do not prove the point. All he ſays is, that Nebuchadnezzar was truſted with an army by his father, to quell ſome inſurrections in Syria; and while he was employed in that buſineſs, his father died[a]. This relation is ſo perfectly conſonant to the prophet Daniel, that we have no reaſon to doubt it. For in the firſt chapter and firſt verſe of that Prophet, it is ſaid, "In the third year of the reign "of Jehoiakim, king of Judah, came Nebuchadnezzar, *king* of Babylon, "unto Jeruſalem, and beſieged it; and the Lord gave Jehoiakim, king "of Judah, into his hand." He has the title of *king*, we ſee, in the third year of Jehoiakim; but his father was then alive, according to Beroſus. In the next year Nebopul-Aſſur moſt probably died, and Nebuchadnezzar reigned ſole monarch of Babylon; and this is his firſt year in Jeremiah. If it be otherwiſe underſtood, viz. that his partnerſhip in the throne began in the fourth of Jehoiakim, what is Daniel's meaning in calling him king the preceding year? Beſides, thoſe who bring down the 21ſt of Nebopul-Aſſur to the 5th of Jehoiakim, muſt ſuppoſe that Nebuchadnezzar governed jointly with his father, not only two, but at leaſt three years; and even this ſuppoſition will not reconcile the prophets with each other. If we conceive that Daniel alludes to his reigning in *partnerſhip*, and Jeremiah to his reigning *alone*, the accounts are

[a] Hudſoni Joſephus, p. 1342.

conſiſtent,

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conſiſtent, and both confirm the relation of the hiſtorian Beroſus. But if the era of Nabonaſſar be adjuſted in this manner to the Jewiſh hiſtory, the following tables will of neceſſity differ from Uſher and Newton two full years, from the death of Nebuchadnezzar upwards. Thus, for inſtance, the 4th of Jehoiakim in Newton anſwers to the year of the era 142, before Chriſt 606; the taking of Jeruſalem, to the year of the era 160, before Chriſt 588: ſo that the firſt year of the Nabonaſſarean era, as they compute it, is the third year in theſe tables. Yet as both ſuppoſe that Nebuchadnezzar reigned 45 years in the whole, ſo they agree with this work in placing the firſt of Evilmerodach in the year 187 of the era, and in the year before Chriſt 561. This is the only difference; and it is hoped the preſent plan will be found to be more conſiſtent with the texts of the prophets before mentioned, and not repugnant (as will hereafter be ſhewn) to the 70 years of captivity.

As for the columns on the left hand, repreſenting the Jewiſh and Iſraelitiſh kingdoms, they have been regulated according to the admirable ſyſtem of Archbiſhop Uſher, but without implicitly following him year by year. The firſt column on the left hand is the Julian period; which may be compared with that on the oppoſite ſide, denoting the years before the birth of our bleſſed Saviour, according to the vulgar era. As for the former of theſe, if any of my readers ſhould be unacquainted with the nature of that celebrated period, it may be found in many authors of eaſy acceſs[a]. The other column of numbers, adjoining on the right hand of the reader to the chronicle of Iſrael, is meant to prove the truth of Ezekiel's prediction of 390 years, and may ſerve as a regiſter of time from that noted epoch, the ſeparation of the two kingdoms of Judah and Iſrael. The Phœnician annals of Joſephus from Hirom to the death of Pygmalion ſettle, in my opinion, the foundation of Carthage, and are inſerted in a part of the tables, otherwiſe barren of events. But, as the Tyrian regiſter begins before the diviſion of the kingdoms, the reign of Solomon is likewiſe added, in order to inſert that of Hirom, of whom ſo honourable mention is made in the ſacred writings. Theſe ſame annals are renewed by Joſephus, year before Chriſt 584. The table of Lydian kings begins with Ardiſus,

Mr. Walker owns that Usher's is an admirable system: he says that it takes a historical year from the age of the world, & by the same quantity anticipates the true year of our Lord's birth. Thus the interval wch compleats 4008 years is reduced to 4000. This is done by taking away 4 years from the reigns betw. David & the 11th of Zedekiah. Walker's Analysis of Times. p. 425.

[a] Beveregii Inſtit. Chron. l. ii. cap. 3, 4, 5, 9.

year

year before Chriſt 794. The reigns down to Candaules are four in number, and borrowed from Euſebius. The remaining five to Croeſus, are from Herodotus. We ſhall have occaſion to explain them hereafter.

The next calculation of time is that of the *Olympiads*, beginning by general conſent in the year before Chriſt 776, and of the Julian period 3938. It is well known that the Olympic games were performed once every four years; and of conſequence the ſecond Olympiad falls out in the year before Chriſt 772. They were celebrated about the ſummer ſolſtice, viz. in the middle of a Julian year; and I have therefore adopted the method propoſed by the learned author of the Critical Enquiries. In the column of the Julian period they are thus written, $3939\frac{1}{2}$, to ſhew that that year of the Julian period includes the laſt ſix months of the firſt Olympic year, and the firſt ſix months of the ſecond; which is not completed till the ſummer of the next year.

This diſtinction of time is neceſſary to reconcile thoſe writers who followed the Attic year, which began about the ſummer ſolſtice, with thoſe who adjuſt the Olympiads to the Roman year. For the ſame reaſon, as the Archons of Athens were elected when the Olympic year was beginning, they too are placed in the middle of the oppoſite column on the ſame parallel with the Olympiads; and, as the name of the Archon is generally mentioned, there is a tolerable agreement in the Greek hiſtorians, when the mode of computation is underſtood. Thus, for inſtance, Thucydides informs us that the Peloponneſian war began when Pythodorus was Archon. Diodorus gives that year the name of Euthydemus, who ſucceeded Pythodorus, yet they both mean the ſame time; for Diodorus, who wrote for the Romans, calls the Julian year 4283, which anſwers to the year before Chriſt 431, by the name of the Archon, who was elected in that year. Now as the Archonſhip of Pythodorus did not expire till the ſummer ſolſtice, and the war began two months before, Thucydides gives the name of the Archon who preſided at that time; and Diodorus, according to his own ſyſtem, names the year by Euthydemus, though he was not actually in office when the war commenced. Another ſtriking inſtance is the year when Alexander paſſed into Aſia. *Phanias*, as quoted by Clemens Alexandrinus, ſays it was under the Archonſhip of Euænetus, or Exænetus. But the expedition began in the ſpring, and conſequently in another Roman year from that when Euænetus was elected: wherefore Diodorus fixes it to that year

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year when Cteſicles was Archon; and with equal truth: for the name of Cteſicles is given to that whole Roman year, though Euænetus was preſiding Archon till the ſummer ſolſtice. With this explanation, it is hoped the ſeeming diſcordance of ancient writers will be removed, and the whole appear clear and diſtinctly marked.

The Median annals are made to begin in the year before Chriſt 709, in the reign of Hezekiah: for Herodotus ends the Median empire with Aſtyages, in the year before Chriſt 559; and by reckoning backwards, it comes *nearly* to the time where the revolt of Deioces is fixed. I ſay nearly, becauſe Herodotus often ſeems to compute by full years, and may have done ſo in this inſtance, for reaſons which ſhall be given in due time. A previous queſtion may be properly aſked; why a place is not given to the annals of Euſebius, preceding the time of Deioces? The beſt anſwer is to lay before the reader the accounts of Diodorus Siculus (who drew his relation from Cteſias), of Euſebius, and Syncellus.

Diodorus and Euſebius draw up their accounts in the following manner:

| Diodorus. | | Eusebius. | |
|---|---|---|---|
| Arbaces | 28 years | Arbaces | 28 |
| Mandauces | 50 | | |
| Soſarmus | 30 | Soſarmus | 30 |
| Artias | 50 | Medidus | 40 |
| Arbianes | 22 | Cardiceas | 13 |
| Arſæus | 40 | Deioces | 54 |
| Artynes | 22 | Phraortes | 24 |
| Artibarnas | 40 | Cyaxares | 32 |
| The Parthian revolt | | | |
| Apandas or Aſtyages. | | Aſtyages | 38 |

The duration of the reign of Aſtyages is omitted in Diodorus, as he meant to treat of it more at large in another book, ſo that the ſpace of the whole cannot be aſcertained; but it is obvious that there is no agreement between theſe two authors, except in the names of Arbaces and Soſarmus.

The next we ſhall give is that of Syncellus.

| | Years. | Begins in the | |
|---|---|---|---|
| Arbaces | 28 | 27th of | Amaziah |
| Mandauces | 20 | 26 | Azariah |
| Soſarmus | 30 | 46 | Azariah |

His 24th year correſponds with the firſt of the era of Nabonaſſar.

Artycas

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| | Years. | Begins in the |
|---|---|---|
| Artycas | 30 | 5th of Ahaz |
| Deioces | 54 | 5 Hezekiah |
| Aphraartes | 51 | 47 Manaſſes |
| Cyaxares | 32 | 10 Jehoiakim. |
| Aſtyages | 38 | |

This liſt of Median kings agrees with Diodorus and Euſebius in the names of Arbaces and Soſarmus, and the length of their reigns. It admits the Mandauces of the former, but rejects the Medidus of the latter. The collateral column, relating to the Jewiſh kings, muſt have been greatly corrupted; for though Syncellus might follow a different chronology of Judea from what is here adopted, yet the dates are evidently inconſiſtent with each other on any ſyſtem. The whole ſpace is 283 years. Now if Arbaces began his reign in the 27th of Amaziah, the end of Aſtyages will fall in the 5th of Cambyſes, anno A. Ch. 525, which muſt be erroneous. Yet there is a degree of conſiſtency in the three firſt reigns, which might render it probable that he formed his liſt on a certain and determined ſyſtem. For if Arbaces began his reign in the 27th of Amaziah, the next reign muſt begin with the 26th of Azariah, and that of Soſarmus in the 46th of the ſame king. But then a difficulty occurs; for the firſt year of the era of Nabonaſſar would then coincide with the 14th year of Soſarmus, and not with the 24th of his reign. Again, the acceſſion of Deioces is placed in the 5th of Hezekiah, which I ſuppoſe to be a miſtake for the 15th, viz. the year 711 before Chriſt. Now the amount of the reigns of thoſe who ſucceeded Deioces is 175 years; ſo that if from 711 we deduct 175, the remainder will be 536 years, which exactly correſponds with the third of Cyrus in the era of Nabonaſſar. This may afford at leaſt ſome preſumptive evidence that Syncellus thought the Median empire was not deſtroyed till that time; and this is corroborated by counting the reigns upwards from Deioces to Arbaces incluſive, which amount to 108 years. Now if to 710 before Chriſt we add 108, the number will be 818, which coincides with the time fixed by Euſebius for the beginning of the reign of Arbaces, and correſponds with the 17th of that of Amaziah, king of Judah. This might lead to a ſuſpicion, that, inſtead of the 27th of Amaziah, we ſhould read the 17th, had not the ſubſequent reigns been accommodated to the former date. As for Diodorus, the ſum total of



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the reigns in his liſt amounts to 282 years. Let us ſuppoſe that he begins his computation with Euſebius, in the year 819 before Chriſt: Now 282 years advanced, gives us the year 538, viz. the firſt of Cyrus in the era; and Apandas or Aſtyages might be ſuppoſed to reign to the third of Cyrus, in the ſame era.

The reſult of the whole is, that, by common conſent, there was an Arbaces king of Media, who, as it is ſaid, in conjunction with a king of Babylon, conquered the Ninevites; but it is difficult to believe Nineveh to have been the metropolis of the great empire of Aſſyria, though it was certainly a large city at that time; as being the capital of a fertile kingdom, and having every advantage of ſituation on a great river. This will appear more concluſive by examining the Tables; for the date of Euſebius falls in the beginning of the reign of Jeroboam the Second, who was king of Iſrael. Now this very king conquered Damaſcus and Hamath, and held them till his death; and therefore the Aſſyrian kings had not poſſeſſion of Syria during his reign of 41 years, viz. till after the year before Chriſt 780. Jonah. the prophet was ſent in this reign on a divine miſſion to the king of *Nineveh*, but he is not called king of Aſſyria. Many Chronologiſts however affirm that this was the Sardanapalus, maſter of a vaſt empire, who was dethroned by the joint forces of Arbaces of Media, and Beleſis of Babylon. Could we admit the computation of years, it would be a more probable ſuppoſition that the overthrow of Sardanapalus was prior to Jonah's miſſion, and that the king, mentioned by that prophet, was the viceroy or ſatrap of Nineveh under the kings of Media. But then it muſt be owned, that, if the old Aſſyrian empire was deſtroyed at this time, another Aſſyrian empire roſe in about 50 years more to great power under Pul, whoſe name is firſt mentioned under the reign of Menahem king of Iſrael, from whom Pul extorted enormous contributions. Such are the difficulties to be encountered, if the calculations of Euſebius are to be adopted; but ſome few obſervations may tend to caſt a light on this obſcure period.

As to the diverſity of names, it is impoſſible now to know why Euſebius rejected the Mandauces of Diodorus. Might he not ſuſpect that he was the ſame with Arbaces, and changed his name on conquering Nineveh? If this can be ſuppoſed, theſe three authors agree in giving eight kings of Media. The duration of their reigns is another point to be conſidered, and of more importance. Diodorus gives 282 years to eight reigns,

Syncellus

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Syncellus 283, and Euſebius 259 to the ſame number. Now the average of Diodorus and Syncellus amounts to more than 35 years to each reign, and that of Euſebius to above 32 years. This can hardly be ſuppoſed, conſidering the number of kings in ſucceſſion, from the analogy of other hiſtorians. The eight laſt kings of France reigned, at an average, leſs than 29 years each; and yet few hiſtories can parallel the reigns of Louis XIV. and his great-grandſon Louis XV. which reach from 1643 to 1776; an average of 66 years 6 months to each. If theſe authors then have placed the taking of Nineveh too high, we may be allowed to reaſon from analogy, and conſider the general courſe of human nature. This is attempted in the tables; and Arbaces is fixed about ten years before the beginning of Menahem, allowing 27 years to a reign for the eight kings in ſucceſſion. This computation, it muſt be allowed, is rather large; but then it brings down Arbaces to the time of *Pul*; and it ſeems very probable they were one and the ſame perſon. Pul was a king of Aſſyria, and ſo was Arbaces; they were both deſcribed to be conquerors; and as for the difference of names, may it not be ſuppoſed that on the taking of Nineveh, in conſequence of which he became king of Aſſyria, he would aſſume a name which ſeems derived from Belus, the principal Deity of that country [a]. Yet, as whatever is grounded on analogy can at beſt form only a probable conjecture, this fact is marked with an aſteriſk, to diſtinguiſh it from thoſe which are grounded on direct evidence of hiſtory. It may be objected, that the names in any one of theſe liſts are not like thoſe of the kings of Aſſyria mentioned in the ſacred Scriptures, who reigned after Pul: but then it muſt be allowed they agree in number of reigns; for Pul, Tiglath-Pileſer, Salmanaſar, and Sennacherib, might have different names in Media, and correſpond to the Arbaces, Soſarmus, Medidus, and Cardiceas of Euſebius, or the four firſt kings in the liſt of Syncellus. It may well be ſuppoſed that Arbaces or Pul kept Media, when in poſſeſſion of Nineveh, though he reſided at the latter place; and this acceſſion of dominion would enable him to puſh his conqueſts over Meſopotamia, and beyond the Euphrates, even to the kingdom of Iſrael. This at leaſt we know, that his ſucceſſor Tiglath ſent the captive Syrians into Media; for though it is not immediately

[a] The authors of the Ancient Univerſal Hiſtory ſuppoſe that Pul was the ſame perſon with Belus. But I ſhould rather think Baal, the tutelar God of Syria, in ages prior to the reign of Pul, was the ſame with Belus, vol. iv. p. 353. 8vo. ed.

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declared in the ſacred books, yet it is ſaid that he ſent them into Kir, which Joſephus tranſlates Media, and his explanation has not been diſputed[a]. In this caſe Tiglath and Pul muſt either have held Media by right of inheritance, or elſe one or other of them muſt have conquered it; and this laſt ſuppoſition is not founded on any tradition. That Salmanaſar, his ſucceſſor, poſſeſſed Media, is ſtill more clear, from the expreſs words of the ſacred Scriptures; nor did that country revolt till the next reign, viz. that of Sennacherib. Thus a Median family held the thrones of Aſſyria and Media; and this great dominion might be called an Aſſyrian empire by the Jews, or a Median by the Greeks, with equal propriety.

Sir Iſaac Newton raiſes the beginning of the reign of Pul to the year before Chriſt 790; which is no way inconſiſtent with this computation. Prideaux, on the other hand, ſuppoſes the conqueſt of Nineveh to be coeval with the firſt of Nabonaſſar, whom he makes to be the ſame with Beleſis, as Tiglath-Pileſer is the ſame with Arbaces. The objection I make to this idea is, that Pul, the king of Aſſyria, preceding Tiglath, was certainly a conqueror. He reigned beyond the year 766 before Chriſt; and, if his ſucceſſor be the ſame with Arbaces the Mede, he, according to Prideaux, took Nineveh in 747. Thus there is but the ſpace of 19 years for the glory and total fall of a vaſt empire. Beſides, the authors of the Ancient Univerſal Hiſtory very juſtly obſerve, that the conqueſts of Pul mark the beginning of a great kingdom, by firſt making the ſtates tributary, but not abſolutely reducing them to ſlavery, as Tiglath-Pileſer did ſoon after. In whatever way this laſt idea may be conſidered, yet, as no profane hiſtorian mentions a great Aſiatic conqueror about this time except Arbaces, nor any ſacred writer ſpeaks of any excepting Pul, it ſeems probable that they are one and the ſame perſon. There are many who entirely reject the hiſtory of the conqueſt of Nineveh; but it ſeems too well atteſted to be overthrown by conjecture, though it was placed too high by the old Chronologiſts. As it is here ſtated, the ſacred and profane hiſtory ſeem to agree well together; and if Pul or Arbaces was the founder of the Aſſyrian empire, we can eaſily account why the prophet Jonah calls the king, to whom he was ſent, only king of *Nineveh*, and not of *Aſſyria*; for Jonah cer-

[a] See Bochart, l. iv. cap. 33. p. 293. and Poli Synopſis.

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tainly preceded the reign of Pul. As for the era of Nabonaſſar, why it began at the year 747, is uncertain; but if we credit Diodorus for the characters of Arbaces and of the weak Beleſis, it may well be ſuppoſed that the former might, on the death or removal of the latter, add Babylon to his other conqueſts. Sir Iſaac Newton[a] ſuggeſts moſt ingeniouſly, that Pul divided his dominions between his ſons: Aſſyria and Media were aſſigned to his eldeſt, Tiglath-Pileſer; and Babylon to Nabonaſſar, his younger. This accounts for the commencement of a new era; becauſe that kingdom, which had hitherto been governed by a viceroy, as a province of Aſſyria, had now an independent ſovereign. We may too explain from hence a text of Iſaiah, which ſeems to have embarraſſed moſt commentators. "*This people was not till the Aſſyrian founded it*[b]." The words *this people* are by ſome interpreted to mean the Tyrians, but are much more applicable to the Chaldeans or Babylonians. Now Iſaiah, by his proem *Behold*, refers to the kingdom of Babylon exiſting in his time; and it ſeems to imply that the kings of that diſtrict were of Aſſyrian extraction; but at what other time the Aſſyrians could found it, except when Nabonaſſar was made king, we have no hiſtoric proof to ſhew, either ſacred or profane. To ſtrengthen this opinion, the title of the firſt diviſion of the era of Nabonaſſar calls that ſeries of Babylonian kings *Aſſyrians and Medes*; which evidently implies that Nabonaſſar himſelf was an Aſſyrian, and equally ſo that he was of a Median family. The author of the Critical Enquiries thinks that Aſſaradinus was the firſt Mede that reigned over Babylon; but why then was not Μήδων written before his name, as Περσῶν is before Cyrus, the firſt Perſian king of Babylon, and Μακεδόνων before the name of Alexander the Great, when the Macedonians were ſettled in the kingdom. Till this difficulty be ſolved, it is more natural to ſuppoſe the firſt king mentioned in the table was of Median deſcent. The foregoing reflections may ſuggeſt hints to abler chronologiſts; but it ſeems at leaſt probable that Aſſyria was conquered by the Medes about this time, and that as Nineveh formed a more convenient reſidence for the court, both from its grandeur, its opulence, and its central poſition, ſo the Median kings abandoned their own country, which was from this time governed by a deputy, and conſidered as a province of the empire. The ſtate of Media

[a] Chronicle, p. 35.

[b] Iſaiah, ch. xxiii. ver. 13.

continued

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continued the ſame for the three firſt reigns: but when Sennacherib marched againſt Judah and Egypt, the moſt diſtant part of his empire from Media, and met with ſo ſevere a check in the loſs of his army, then, we are informed in the book of Tobit[a], the troubles in Media ſtopped all intercourſe with Aſſyria; and at this preciſe time Herodotus fixes the revolt of Deioces. This congruity between Herodotus and the author of Tobit is confirmed by the ſacred Scriptures; and they are found to illuſtrate each other. If we follow Herodotus from the firſt of the reign of Cyrus in 558, before Chriſt, and upwards to the revolt of Deioces, viz. 150 years, we are led to the year 708; but as that author may have omitted ſome odd months in one or other reign, I would rather place it in the preceding year, as it explains the book of Judith more ſatisfactorily, to my apprehenſion. It muſt be confeſſed there are many chronological difficulties in this hiſtory; but the main fact may be adjuſted to a certain time, though not with ſufficient clearneſs to ſolve every doubt. The hiſtory relates that Nabuchodonoſor, king of Aſſyria, in the 12th year of his reign made war upon Arphaxad, king of Media, who had founded, or at leaſt fortified, the city of Ecbatana. The Aſſyrian king called upon all the nations, from the borders of Media quite to the Red Sea and the Mediterranean, to join his forces. All beyond the Euphrates weſtward refuſed obedience; but in the 13th year marching on, he attacked and ſlew Arphaxad; and the following year ſent Holofernes to the weſt, where the Jews, who at this time ſeem to have been governed by a High Prieſt, defeated the army of Aſſyria. Theſe kings of Aſſyria and Media have been variouſly interpreted; but, as it is ſaid Arphaxad built or adorned Ecbatana, it muſt be Deioces or Phraortes; and we have the power of adjuſting their reigns to thoſe of the kings of Aſſyria, as, from the time of Eſarhaddon, the laſt mentioned kings were in poſſeſſion of Babylon, and are conſequently found in the era of Nabonaſſar. The laſt of Deioces agrees, if we follow Herodotus very ſtrictly, with the 12th of Saoſduchinus; and the next year Deioces might be ſlain at Ragau, when he had but paſſed his 53d year. So far the hiſtory of Judith ſeems to conform to Deioces, with the additional argument of his being the founder of Ecbatana. But then, in the ſubſequent account of the invaſion of Judea by Holofernes, why have we no mention of Ma-

[a] Tobit, ch. i. ver. 15.

naſſeh

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naſſeh the king, and why were the public affairs in the hands of the High Prieſt?

It is well known that Manaſſeh was taken captive by the Aſſyrians; that he was releaſed, and afterwards reſtored to the throne on his repentance; but ſeems for the remainder of his life to have been tributary to his conquerors. Thus the reign of Manaſſeh is divided into three parts. Now this invaſion was probably not before his captivity, for his impieties called down the divine vengeance; but we do not read of a deliverance. Nor is it probable it was *during* his captivity; for it is not eaſy to ſuppoſe the Jews would refuſe ſubmiſſion when their king was a priſoner to the Aſſyrians; or ſuppoſing they had refuſed, and deſtroyed the armies of Holofernes, it is leſs eaſy to imagine that the Aſſyrians would have releaſed the king after ſuch an event. This opinion indeed is more tenable than the other, as the king's abſence would account for Joachim the prieſt having the principal direction of public affairs: but this ſingle argument, on the one ſide of the queſtion, does not invalidate the others againſt it. Neither could it be after his captivity, for he ſeems to have continued in proſperity, and in a pacific alliance with the king of Aſſyria during his life. Let us now place this invaſion under the next king of Babylon, juſt after the death of Phraortes, in the 14th of Chinil-adou; and then it agrees with the 5th of Joſiah, who was at that time a minor; and the public buſineſs might be tranſacted by the High Prieſt, being the firſt man in the ſtate, and beſt qualified, by his profeſſion, to forward a reformation in religion. The Arphaxad of Judith then is probably that Phraortes, who, according to Herodotus, was ſlain in a battle againſt the Aſſyrians; who, though he did not found Ecbatana, might adorn it with towers; and the words of the book of Judith do not imply more.

For the ſubſequent reigns of the kings of Media, there are various opinions. Herodotus calls the two next Cyaxares and Aſtyages; and gives 40 years to the former, and 35 to the latter. Euſebius and Syncellus agree in the names, but differ, as we have ſeen, in the duration of their government.

Before I begin with an account of Cyaxares, it may be neceſſary to premiſe, that Diodorus Siculus is guilty of an error in giving the name of Cyaxares to the firſt king of Media who revolted from Aſſyria, and quoting Herodotus as his authority[a]. This may partly confound many

[a] Diod. Sic. lib. ii. p. 84.

readers

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readers who would, from the general character of Diodorus, take up with his aſſertion, without conſulting the original author.

The events of this reign muſt be collected from Herodotus. 1ſt. The improvement of the military diſcipline might begin with his acceſſion to the throne, and continue in a progreſſive ſtate of amendment. The 2d is the war againſt Nineveh, to revenge his father's death, which was rendered ineffectual by the Scythian invaſion of Media; which is the 3d great event. The 4th is the 2d war againſt Nineveh, when that capital of Aſſyria was deſtroyed. The 5th is the war of this ſame Cyaxares with Alyattes king of Lydia, the father of Crœſus, terminated in the 6th year by a ſolar eclipſe. Theſe are the facts mentioned by Herodotus, and, as I apprehend, they are here placed in their true order. Some are of opinion that the Lydian war was the firſt in point of time. This is grounded on ſome expreſſions of Herodotus, which ſhall be impartially conſidered. The ſtrongeſt objection is, that, as Euſebius fixes the taking of Sardes (which was the final cloſe of the Lydian kingdom) to the year A. C. 548, then the firſt year of Alyattes falls in with the 19th of Cyaxares; and we muſt place the taking of Sardes about the year A. C. 566, to bring them together. This however will not quite ſolve the difficulty. We muſt add five years more at leaſt; for Alyattes was at war with the Mileſians for ſo long a time after his acceſſion to the throne, that he ſeems to have been perſonally engaged, and to have employed in it a large part of his forces. Many have conceived that Herodotus does not imply a continuation, but a renewal of the war. The firſt expreſſion he uſes may be rather equivocal, παραδεξάμενος τὸν πόλεμον παρὰ τοῦ πατρὸς, taking up the war from his father; but the following words are poſitive and direct. The war continued, ſays he, eleven years, of which Sadyattes reigned ſix: τὰ δὲ πέντε τῶν ἐτέων τὰ ἘΠΟΜΕΝΑ τοῖσιν ἓξ, but the five years immediately following theſe ſix, Alyattes, the ſon of Sadyattes, carried on the war. Nor do the other expreſſions of Herodotus imply that he arranged the acts of Alyattes in order of time. He wiſhed to inform his hearers how the kingdoms of Lydia and Media grew up and flouriſhed, which, in their days, were but a part of the empire of Perſia. For this reaſon he tells them Alyattes made war with Cyaxares and the Medes: then afterwards, in deſcribing that very Cyaxares, he ſays, οὗτος ὁ τοῖσι Λυδοῖσίν ἐσι μαχεσάμενος, and adds the circumſtance of the day becoming night during the battle. The time is not mentioned in either paſſage,

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paſſage; and all that Herodotus meant was only to identify the kings who engaged in that war, which, by remote and unforeſeen conſequences, extended the dominion of Cyrus over the whole of Aſia Minor[a]. If this difficulty be removed, let us ſuppoſe the firſt foreign war of Cyaxares to be that againſt Nineveh, to which he might be inſtigated by policy, as well as from the hope of revenging his father's death; for this accords exactly with the time, when the king of Aſſyria ſent his numerous armies to reduce the revolted provinces in the weſt, and muſt thereby have weakened his border to the eaſt; and to this may be added the defeat of Holofernes. He is ſaid to have gained the victory, and beſieged Nineveh; from which he was recalled by the alarming intelligence of a vaſt irruption of Scythians, who, paſſing to the eaſt of the Caſpian ſea, fell upon Media. His forces were defeated, his country ravaged, and he himſelf deprived of a large part of his dominion. This emigration began probably about the year A. Ch. 635; but, as they made a large circuit in their march, they might not attack Media till 633: not that they met with hoſtilities to check them; for the ſcattered tribes of Hyrcania and Sacia were more probably better inclined to join their troops, than oppoſe their progreſs. The continuance of this invaſion was to the 28th year; but they did not oppreſs Media all this time; for Herodotus informs us, that the Median kingdom laſted 128 years, excluſive of the time when the Scythians poſſeſſed the country. Now the collective number of theſe four reigns is 150 years; ſo that we muſt deduct 6 years, and give 22 for the oppreſſion of Media. Soon after their ſettlement in the northern parts of Aſia, a large diviſion of theſe plundering tribes marched off to make further depredations. It ſeems probable they marched by the way of Aſſyria and Meſopotamia, to the rich country of Tyre and Sidon, and paſſing through a part of Paleſtine, arrived at the borders of Egypt[b]. Pſammitichus was then king, who had now taken Aſhdod or Azotus, and reduced it to a heap of ruins. Had it been ſupported with a ſtrong garriſon, it might

[a] This battle and the eclipſe are mentioned a third time by Herodotus, to account for the connection between Aſtyages and Crœſus, but without any point of time. L. i. c. 74.

[b] We cannot doubt but that the kingdom of Judah muſt have ſuffered from this invaſion; but it might not be ſo great an evil, as to be mentioned in the hiſtorical text. I ſubmit, however, a conjecture to the learned; whether Jeremiah, in his firſt prophecy, does not allude to it (ch. i. ver. 14, 15.); and whether the prophet Joel has not a reference to the ſame event, typified by an army of locuſts. The evil might threaten when Jeremiah wrote, and have paſſed over when Joel propheſied. (Joel, ch. ii. paſſ.)



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have checked the progreſs of the barbarians; but they proceeded ſouthwards without moleſtation to Aſcalon, where the king of Egypt, by force of large preſents, induced them to return. After the rear of the army had plundered the temple of Aſcalon, they made a retreat. They do not ſeem to have formed any ſettlement near Paleſtine; though ſome have ſuppoſed that the city of Bethſhean was, in after times, called Scythopolis, from a colony of theſe wandering Scythians[a]. We hear no more of theſe ſouthern emigrants; but Herodotus ſays in general, that the Scythian forces mouldered away, being enervated by luxury and idleneſs, and weakened by the large detachment to the ſouth, which, as he intimates, was afflicted with diſeaſe; ſo that probably but few returned to Media. The remaining Scythians too were now grown odious to the country, for their tyrannical exactions; ſo that an active and brave monarch might eaſily recover his territories and authority, and join with the king of Babylon to attack Nineveh. All we know is, that thoſe Scythians, whom the climate had ſpared, were barbarouſly murdered at a feaſt, under pretext of peace[b]. The deſtruction of Nineveh followed ſoon after. Joſephus, according to Dr. Prideaux, places it a year or two before; but the words of that author do not directly affirm that Nineveh was then deſtroyed[c]. In the 2d book of Kings[d] we find that Pharaoh Necho, king of Egypt, went up againſt the *king of Aſſyria* to the river Euphrates. His object was to make Carchemiſh his boundary, to form a barrier againſt the growing power of Babylon. This muſt have fallen out in the laſt year of Joſiah, year before Chriſt 607. About three years after (viz. in the year 604 before Chriſt), Jeremiah ſays, hiſtorically, that Nebuchadnezzar had recovered all that Necho had conquered. This nearly limits the deſtruction of Nineveh to the year 606. Cyaxares ſeems to have divided the kingdom with the Babylonians, and to have taken for his ſhare the territories to the eaſt of the Tigris. Having thus recovered his former dominion from the Caſpian to the Euxine ſea, and enlarged it to the borders of Meſopotamia, he became again formidable to the kingdom of Lydia. A pretext for war is ſoon found between two neighbouring powers. Cyaxares had affronted a body of Scythians, who in revenge committed a

[a] Relandus, in Paleſt. tom. ii. v. Scythopolis, ably contradicts this opinion.
[b] Herod. l. i. c. 106.
[c] Joſeph. Ant. l. x. c. 5. § 1.
[d] Ch. xxiii. ver. 29. 2 Chron. ch. xxxv. ver. 20.

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moſt atrocious act of cruelty, and, conſcious of their guilt, fled to Alyattes for protection. Being re-demanded, the Lydian king refuſed to deliver them up [a], and a war enſued, which laſted five full years with various ſucceſs. In the 6th year a great battle was fought; but an eclipſe of the ſun, foretold by Thales, alarming the combatants, a peace was made, and confirmed by the marriage of Aſtyages, ſon of Cyaxares, with Ariene, daughter of Alyattes. Such is the ſimple narrative of Herodotus; but the time is not ſettled. As it depends on the calculation of a ſolar eclipſe, it is an object of aſtronomical enquiry, and might be fixed to a certain year. Theſe tables place it in the year 601 A. Ch. [b] the 6th from the taking of Nineveh. I cannot place it higher without deviating from the chronology of Euſebius, and the relation of Herodotus; but it may be placed a year or two lower. Pliny fixes another time in a paſſage, which, though quoted often, muſt be repeated here. 'Apud Græcos inveſtiga-'vit primus omnium Thales Mileſius, Olympiadis quadrageſimæ octavæ 'anno quarto, prædicto ſolis defectu, qui Alyatte rege factus eſt, urb. 'condit. anno 170.' This eclipſe mentioned by Pliny being, as he ſays, the firſt that was predicted by Thales, muſt be the ſame with that meant by Herodotus. It does not however fall within the reign of Cyaxares, but in the 10th of his ſucceſſor Aſtyages. To reconcile theſe two authors, it might have been ſuppoſed, that the 48th olympiad had been written for the 44th by miſtake; but the annus urb. condit. 170 falling in the 48th olympiad, confirms the integrity of the text. Pliny then ſuppoſed this eclipſe to have been in the reign of Aſtyages; and ſome of his copies read, ſub *Aſtyage* rege, inſtead of *Alyatte* [c]. He followed Herodotus in the order of reigns, but imagined the latter had miſtaken the time of the eclipſe. Funccius in his Chronology follows Pliny's date, and fixes it under Aſtyages. Sir I. Newton takes up the ſame calculation, and yet places it under Cyaxares. To reconcile this ſeeming contradiction,

[a] The refuſal of Alyattes ſeems unaccountable, unleſs we ſuppoſe theſe fugitives were the few remains of that great Scythian emigration which had been ſaved by Cyaxares. Alyattes had moſt probably cultivated the alliance of the Scythians, while they formed a barrier againſt Media by poſſeſſing Armenia, Colchos, and Iberia. This will account for their anger againſt Cyaxares, and the partiality of the Lydian monarch.

[b] Conjecture ſhould not be indulged; but it ſeems at leaſt probable that Darius Medus was the iſſue of this marriage. He was 62 at the taking of Babylon in 538 A. Ch. and conſequently born in 599, correſponding with the year after the nuptials of Aſtyages and Ariene.

[c] This reading is much reprobated, but moſt probably is the true one.



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he affirms that Herodotus has tranſpoſed the two kings, and that Cyaxares was the *ſon* of Aſtyages, and grandſon of Phraortes. Yet it ſeems ſtrange that Herodotus ſhould have made ſuch minute enquiries into the facts of the reign of Cyaxares, and yet be ignorant of his father's name. What is more ſtrong, Euſebius, Syncellus, Cedrenus, Zonaras, &c. agree in the order of ſucceſſion; though, as they differ from Herodotus in the length of their reigns, they could not have copied from him.

The reign of Aſtyages ſhould be next conſidered; but the little we know of his life, and that of Darius the Mede, is ſo intimately connected with the acts of Cyrus (which ſhall be diſcuſſed in their proper place) that the annals of Media muſt be diſmiſſed for the preſent time.

For the Egyptian antiquities, no full confidence can be placed in them before the reign of Pſammitichus, and from thence to the 5th of Cambyſes, king of Perſia; a period of 145 years. Theſe annals indeed may be ſhewn to be ſo conſonant to the ſacred Scriptures, and the era of Nabonaſſar, as may, it is hoped, ſuppreſs almoſt every doubt of their accuracy. At preſent, however, it may be neceſſary to dwell a little on the ages before that era commences, if only to point out the impoſſibility of giving a diſtinct ſeries of reigns on any well eſtabliſhed tradition. At firſt ſight we ſhould imagine the taſk was not difficult; for Egypt was the country where arts and learning flouriſhed in the earlieſt ages, as the books of Moſes and the Greek hiſtorians inconteſtably prove. The inhabitants were acute, ingenious, and induſtrious. The nature of the country too required a conſtant attention, and prevented that languor of mind which dulls the faculties; but the produce was uncommonly luxuriant, and ſupplied materials for a great variety of manufactures. Add to this; from the days of the patriarch Joſeph they ſeem to have reſided in cities, which is a ſtrong preſumption of early civilization, and to have built more than any other nation. The labours of the Iſraelites, during their captivity in Egypt, refer to the carrying on ſome great deſigns in building, which were probably for private houſes, as their employment was making brick; and the temples and other public edifices were of ſtone, as we may judge from their remains. Thus, happily ſettled in a country defenſible by ſituation, under an eaſy government, with more abundance than their own wants could require, ſupplied by nature, and improved by art, they were the general reſort of all the ſurrounding nations, who enriched them by the purchaſe of their native products or manufactures. Under theſe circumſtances

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circumſtances one might expect an exact hiſtorical account of their kings, or that the inquiſitive ſpirit of the Greeks would have given us at leaſt authentic liſts of the ſucceſſion of reigns in that country. This was the more to be hoped for, from the number of writers yet extant on that ſubject, from Herodotus as low as Syncellus. The firſt of theſe viſited Egypt in perſon, as did likewiſe Diodorus Siculus and Strabo: but there were many obſtacles to the certainty of information, ariſing partly from the genius and temper of the people, and ſtill more from the various calamities they had endured; the latter being the conſequence of the former. The character of the Egyptians may be drawn equally from the ſacred writings, as from the Greek and Roman authors; all which unanimouſly agree that they were moroſe, unſteady, and inhoſpitable to ſtrangers. The pride of ſuperior wiſdom counteracted the advantages that might have been derived from that very ſuperiority. Their religion too operated to create diſunion amongſt themſelves; for the different objects of worſhip divided them into ſects, which perſecuted each other with the moſt unrelenting hatred, even when they were ſubject to Rome [a]. Homer, who beſtows a fine panegyric on the fertility of the Egyptian ſoil, calls the country itſelf πικρὴν [b]; an epithet which ſeems to be derived from the general averſion the inhabitants bore to foreigners. With theſe diſpoſitions, they never had a laſting attachment to their own governors, though they were little connected with other ſtates. This internal weakneſs, joined to great wealth, rouzed the avarice and ambition of their powerful neighbours, while, truſting to the natural ſtrength of their country, the Egyptians neglected their military eſtabliſhments. From theſe cauſes we ſee the kingdom of Egypt ſometimes divided into ſeparate principalities, and at others invaded and ravaged by ſucceſſive inroads of Ethiopians from the ſouth, and of Aſſyrians, Babylonians, and Perſians, from the north. I ſhall neither controvert nor affirm the victories of the Egyptian Seſoſtris. The facts are doubtful; and, if true, belonged moſt probably to ages in which theſe tables are not concerned: but, whenever they happened, the reign of Seſoſtris is almoſt a ſingle inſtance, and does not invalidate the evidence of ancient writers, that the Egyptians were bad ſoldiers, as well from their unſteady temper as their want of courage [c].

[a] Juvenalis Sat. XV.

[b] Odyſſ. lib. xvii. l. 448.

[c] Shiſhak attacked Judea, but not till it was weakened by the revolt of ten tribes. Pharaoh Necho penetrated as far as the Euphrates, when the empire of Aſſyria was near its end; but loſt his acquired territory as ſoon as the Babylonians had conquered Nineveh.

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Theſe ſeveral invaſions were very deſtructive to the public records, and more particularly that of Cambyſes, who reduced Egypt to be a province of Perſia. In the days of Herodotus their hieroglyphical writings were ſcarcely underſtood by the prieſts; at leaſt they were unwilling to explain them, if they had the power. From his time to thoſe of the Ptolemies we have no inſight into the hiſtory of Egypt; for during this long period of more than 120 years (in which they were either in a ſtate of internal confuſion, or tyranniſed over by the Perſians), it is not to be ſuppoſed this branch of knowledge could be encouraged. Manetho, an Egyptian prieſt, and Eratoſthenes, the ſecond librarian of Alexandria, endeavoured to reſtore the ancient hiſtory of the country, by the order of the Macedonian princes, after the death of Alexander the Great. How far they ſucceeded cannot be known, as we have very ſmall remains of either. One fragment of Manetho is preſerved by Joſephus; and a ſeries of the kings of Thebes is ſaved from the wreck of Eratoſthenes's writings.

Diodorus Siculus is the next author, and deſerves ſome praiſe for not pretending, any more than Herodotus, to make great diſcoveries. How Julius Africanus, who flouriſhed during the year 220 P. Ch. Euſebius, who lived under Conſtantine the Great, or Syncellus, who lived in A. D. 720, under Leo Iconomachus, could find better lights than Herodotus, is not known. That they did procure ſome aſſiſtance, is plain from a certain agreement (though far from an uniform agreement) in the names of the kings in ſucceſſion; but their diſcordance in every other point renders it of little utility. The ſeveral races of kings ſuggeſted the idea of diviſions called Dynaſties, of which they have formed thirty, from their firſt ages down to their final ſubjection to Perſia under Ochus; to which might be added afterwards a 31ſt dynaſty, mentioned by Euſebius, extending to the laſt Darius. Theſe are ſuppoſed to be borrowed from an old chronicle of the Egyptian kings, preſerved by Syncellus; but if ſo, there were either different copies, or elſe they have been greatly corrupted themſelves: but, what is ſtill more extraordinary, the original chronicle begins with the 15th dynaſty, ſo that the 14 prior dynaſties, in Euſebius and Africanus, muſt have been derived from ſome other memoirs. The truth ſeems to be, that this 15th dynaſty was really the firſt in point of time, conſiſting of the ſhepherd kings; for when the people were a little recovered from the Perſian invaſion, and had again ſovereigns

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ſovereigns of their own, they moſt probably applied themſelves to collect the ſcattered fragments of their hiſtory, relating as well to their kings as to their religion. The learned and ingenious Mr. Bryant thinks theſe Egyptian prieſts counted upwards, reckoning their own times the firſt dynaſty, and the earlieſt they could diſcover the 15th; but that the Greek writers, not underſtanding the mode of computation, compiled 14 prior dynaſties, making them in all 31. This opinion is the moſt probable that has been yet ſuggeſted, and ſupported by many arguments in his elaborate and uſeful work on Mythology. The forementioned ſuppoſititious dynaſties ſeem, as he judiciouſly ſuppoſes, to be framed out of other detached memoirs, either relating to contemporary princes, or the annals of their prieſts. Theſe ages however are far beyond the limits of the preſent enquiries; for as I begin with the reign of Solomon, ſo theſe tables correſpond with the 21ſt dynaſty in Euſebius. For the eaſe of the reader, they are here inſerted, as well as the calculations of Syncellus and Julius Africanus [a].

| | Syncellus. | | Julius Africanus. | | Eusebius. | |
|---|---|---|---|---|---|---|
| | | Ann. | | Ann. | | Ann. |
| Dyn. 21. | Suſakim | 34 | Smedes | 26 | Smendes | 26 |
| | Pſuenus | 25 | Phuneſes vel Phuſenes | 46 | Pſuſennes | 41 |
| | Ammenophes | 9 | Nephelcheres | 4 | Nepherchenes | 4 |
| | Nephecheres | 6 | Amenopthis | 9 | Ammenophthis | 9 |
| | Saites | 15 | Oſochor | 6 | Oſochor | 6 |
| | Pſinaches | 9 | Pinaches | 9 | Pſinaches | 9 |
| | | | Pſuſennes | 30 | Pſuſennes | 35 |
| | | 98 | | 130 | | 130 |
| Dyn. 22. | Petubaſtes | 44 | Seſonchis | 21 | Seſonchoſis | 21 |
| | Oſorthon | 9 | Oſoroth | 15 | Oſorthon | 15 |
| | | | Tres anonymi | 25 | Tacellothis | 13 |
| | | | Tacellothis | 13 | | |
| | | | Tres anonymi | 42 | | |
| | | 53 | | 116 | | 49 |

[a] The moſt probable calculation of the Egyptian monarchy, is that of the learned Varro, who ſays they had not had letters much more than 2000 years before his time. This account leads us to the age when Miſraim ſettled a colony in Egypt, and conſequently, as Auguſtin ſays, *à literarum etiam divinarum veritate non diſſonat.*

Auguſt. de Civ. Dei, l. xviii. c. 40.

Concharis

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| | Syncellus. | | Julius Africanus. | | | Eusebius. | |
|---|---|---|---|---|---|---|---|
| | | Ann | | Ann. | M | | Ann |
| Dyn. 23. | Concharis | 21 | Petubaſtes | 40 | 0 | Petubaſtes | 21 |
| | Oſorthon | 15 | Oſorthon | 8 | 0 | Oſorthon | 9 |
| | Tacelophes | 13 | Pſammus | 10 | 0 | Pſammus | 10 |
| | | | Zet | 31 | 0 | | |
| | | 49 | | 89 | 0 | | 40 |
| Dyn. 24. | Bocchoris | 44 | Bocchoris | 6 | 0 | Bocchoris | 44 |
| Dyn. 25. | Sabaco | 12 | Sabbaco | 8 | 0 | Sabbaco | 12 |
| | Sebechon | 14 | Sevechus | 14 | 0 | Sevechus | 12 |
| | Taraces | 20 | Tarcus | 18 | 0 | Taracus | 20 |
| | | 46 | | 40 | 0 | | 44 |
| Dyn. 26. | Amaes | 38 | | | | Ammeres | 12 |
| | Stephinathes | 27 | Stephinates | 7 | 0 | Stephanathis | 7 |
| | Nacepſes | 13 | Nerepſos | 6 | 0 | Nechepſos | 6 |
| | Nechaab | 8 | Nechao | 8 | 0 | Nechao | 8 |
| | Pſammitichus | 14 | Pſammitichus | 54 | 0 | Pſammitichus | 45 |
| | Nechaab | 9 | Nechao II. | 6 | 0 | Nechao II. | 6 |
| | Pſamutis | 17 | Pſammuthis | 6 | 0 | Pſammuthis | 17 |
| | Vaphres | 34 | Vaphris | 19 | 0 | Vaphres | 25 |
| | Amaſis | 50 | Amoſis | 44 | 0 | Amoſis | 42 |
| | | | Pſammerites | 0 | 6 | | |
| | | Anni 210 | | Anni 150 | 6 | | Anni 168 |

As this era coincides pretty nearly with the war of Troy, at leaſt where I have ventured to place it, ſo we muſt look for that period in the hiſtory of Herodotus, and begin with Proteus, whom Paris, the ſon of Priam, is ſuppoſed to have viſited in his flight from Sparta with Helen. This Proteus, on whom Homer has founded a moſt beautiful fable in his 4th Odyſſey, is not to be ſeen in the liſt of Manetho, though he is in Diodorus Siculus. From this name, which is Greek both in ſound and ſenſe, he was probably only the chief man of that part of Egypt, and not ſovereign of the whole country; and this will account for the omiſſion of him in the other writers. The firſt name in Euſebius is Smendes, which is placed as beginning in the 34th of Solomon in the Chronicle; but, according to the preſent computation, it falls in with the year before Chriſt 979, being the 8th of that reign; and the whole ſpace, from that period to the 5th of Cambyſes, is 479 years. The correſponding name in Julius Africanus is Smedes; but as the whole of his years, from the 21ſt dynaſty to

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to the time before mentioned, amounts to 535 years, we muſt place this king 49 years before the beginning of Solomon, that is before Chriſt 1060. The ſame period in Syncellus contains 498 years, which brings you to the year before Chriſt 1023; twelve years before Euſebius. Thus Euſebius and Syncellus differ but little from each other; and as for Africanus, I ſuſpect him of arranging ſix anonymous kings as ſucceeding each other in the direct line in his 22d dynaſty, who might be contemporary with thoſe, whoſe names he has given, and might rule over other parts of the country. The ſpace of theſe reigns amounts to 67 years. Strike them off, and it produces the year before Chriſt 993, viz. the 19th of Solomon. We ſhall have occaſion to mention this argument once more, ſo ſhall drop it for the preſent; and as in theſe dark ages we might indulge conjecture without end, it will be more eaſy to compare theſe writers with the few lights we have from the ſacred books in relation to Egypt, before the reign of Pſammitichus.

About the year before Chriſt 1040, the country of Edom was conquered by David; but Hadad, the infant heir to the crown, was ſaved, and carried off to the Pharaoh, or king of Egypt, who received and protected him. Solomon, after his acceſſion, married the daughter of Pharaoh; who ſeems to be the ſame perſon who had protected the young Edomite, had given him the ſiſter of his queen Tahpenes to wife, and afterwards diſmiſſed him at his earneſt requeſt. The time of theſe events is not exactly known. Hadad would not have been permitted to act againſt Solomon, till the latter had revolted from his allegiance to God; but he might have retired from the court of Egypt ſome years before. It is probable this Pharaoh, or king of Egypt (for it is clearly a general title, and not a diſtinctive name), was the laſt of the 20th dynaſty in Euſebius; and that the 21ſt might begin with Smendes, who, according to Africanus, began his reign about the 19th of Solomon; and according to Euſebius, in the 8th year of the ſame king. This Smendes reigned 26 years; and conſequently his ſucceſſor Pſuſennes mounted the throne, according to Euſebius, in the 34th of Solomon, and ſeems to be the Suſakim of Syncellus, and the Shiſhak of the holy Scriptures. I the rather incline to this opinion, as the 21ſt dynaſty in Syncellus amounts only to 98, whereas the ſame ſpace in Africanus and Euſebius gives 130 years; ſo that it may ſeem probable that Syncellus has omitted the Smendes of theſe writers; and then the Suſakim and Pſuſennes are the ſame perſon, and correſpond with the time of Shiſhak. To this Shiſhak it was

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that Jeroboam fled in the latter part of Solomon's reign; from him he borrowed his idolatry of the golden calves; and he it was that afterwards ſo cruelly ravaged Judah in the 5th of Rehoboam. As the ſacred Scriptures give us no intimation of any ſubſequent conqueſt of Shiſhak, this invaſion might be only temporary, and intended to diſable Rehoboam from attacking his new ally the king of Iſrael: for had he proceeded further to invade the neighbouring nations, he muſt have paſſed through part of the ten tribes; and then the ſacred Scriptures would hardly have omitted the mention of his route. From this time, the affairs of the Jews and Iſraelites are diſtinct from thoſe of the Egyptians, till the year before Chriſt 722, when Hoſhea made an alliance with So, king of Egypt; a ſpace of 245 years. In this interval the writers aforementioned are greatly confuſed; but as, according to Euſebius and Africanus, the 21ſt dynaſty conſiſts of 130 years, ſo, if we deduct the reign of Smendes, and eleven years from that of Pſuſennes, viz. from the 34th of Solomon to the 5th of Rehoboam, the remainder is 93 years; which make a part of the 245, before mentioned, between Shiſhak and So. For the intervening dynaſties, the 22d is placed wrong in Syncellus, as may be made plain from the names as well as the number of years; for though Africanus gives 116 years, yet if we ſubtract the ſix anonymous reigns, which ſeem to have been contemporary, the amount will be 49 years for each column. The following dynaſties in Euſebius give 40 and 44 years down to Sabbaco, who reigned, it is ſaid, 12 years. Add theſe to the 93 of the 21ſt dynaſty, and the total is 238 years, anſwering to the year A. Ch. 730.

The ſecond name then in the liſt being Sevechus, ſeems to be the ſame with So, king of Egypt, who made an alliance in his 9th year with Hoſhea, king of Iſrael. The duration of his reign will not ſuit with the days of Sennacherib; and conſequently, if we adopt ſtrictly the calculation of Euſebius, the Sethon of Herodotus was a different perſon from So or Sevechus. On the other hand, the numbers in Syncellus amount to 250 years. Theſe place the beginning of Sevechus after the death of Hoſhea, king of Iſrael; which contradicts the idea of an alliance between them. If we take a medium, and place it about the year 722, then Sevechus may be the So of the ſacred Scriptures, and the Sethos of Herodotus; and it is vain to expect a nearer congruity. The calculations of Africanus have been ſuppoſed to be erroneous in the 22d dynaſty; and the

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the reign of Bocchoris being no more than 6 years in the 24th dynaſty, when others give him 44 years, may create a ſuſpicion that the tranſcribers of Africanus ſhould have written 46 years. Then the whole number will be 285; which, from the 5th of Rehoboam, leads us to the year 682 before Chriſt. Conjectures are endleſs; but permit me to ſuppoſe that the reign of Zet, in the 23d dynaſty, may be an interpolation. As it conſiſts of 31 years, if deducted from the aforementioned number 285, it will give us the year before Chriſt 713; which differs very little from Syncellus or Euſebius.

Though neither the Jews nor the Iſraelites had any direct interference with Egypt for the ſpace before mentioned, yet from one paſſage in the book of Kings we have a partial glimmering of light which ſhould not be omitted, conſidering the obſcurity of the ſubject in general. It is there ſaid, that, when the Syrians raiſed the ſiege of Samaria, deceived by a falſe alarm, they imagined the king of Iſrael had hired againſt them the kings of the Hittites and the *kings* of the Egyptians[a]. From hence it may be inferred, that Egypt was then divided into ſeveral principalities. This event happened in the year before Chriſt 889; juſt 90 years after the acceſſion of Suſakim, or Shiſhak, in the 34th of Solomon. This brings us nearly to the cloſe of the 21ſt dynaſty; and Julius Africanus places his anonymous kings in the 22d. This may ſerve to ſtrengthen at leaſt our conjecture, that, in the ſpace between Shiſhak and So, the kingdom of Egypt was divided into ſeveral independent ſtates, with diſtinct ſovereigns.

The next fact is the mention of Tirhakah, king of Ethiopia in the 14th or 15th of Hezekiah; who, being moſt probably in alliance with Egypt, where an Ethiopian family ruled, oppoſed Sennacherib, king of Aſſyria, who about this time endeavoured to make an irruption into Egypt, as Herodotus informs us. Sethon or Sevechus was ſtill king, and the length of his reign in Africanus very nearly accords with this date, being 14 years, and ending about the year before Chriſt 712; ſo that he might eaſily ſurvive the invaſion, though he muſt have died ſoon after. The next name in the three liſts before cited, is Taracus, or Tarcus, or Taraces. This ſeems to be the ſame with the aforementioned Tirhakah the Ethiopian, who is deſcribed as a conqueror and powerful monarch by

[a] 2 Kings, ch. vii. ver. 6.



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Strabo, under the name of Tearchon. As this king poſſeſſed not only Egypt, but Ethiopia, and probably part of Arabia, his power muſt have been great; but what conqueſts he made, is not ſo certain. Strabo ſays, he advanced even as far as Europe; meaning, as may be ſuppoſed, that he ravaged the coaſts of Africa as far as what we now call the Streights of Gibraltar. To this reign Euſebius and Syncellus give 20 years; Africanus but 18. In either caſe Tirhakah died about 692 years before Chriſt; 21 years before the firſt of Pſammitichus, in Herodotus.

As the Ethiopian line failed at his death, thoſe diſtractions, foretold by the prophet Iſaiah, began ſoon after. During this interval our Chronologiſts are nearly agreed in the names of the three kings between Tirhakah and Pſammitichus; but Africanus and Euſebius make the duration of all three but 21 years; whereas Syncellus gives them 48 years in the whole. Whether he included the 15 years of the dodecarchy or government of twelve princes, mentioned as a certain fact by Herodotus and Diodorus, cannot be known; but if not, the amplification of years might be the miſtake of a tranſcriber, which often happens in the numbers in ancient writers. Let us then ſuppoſe that Euſebius and Africanus are right; more eſpecially as they are exactly conſonant, as to time, with Herodotus. Theſe three kings then, by the ſhortneſs of their reigns, lived in a diſturbed period, and might not be able to quell their enemies, or calm their inteſtine commotions, which, by the prediction of Iſaiah, were to prevail in every city and diſtrict throughout Egypt. Theſe diviſions muſt inevitably weaken the general ſtate, and encourage the Aſſyrians to invade and ravage the country; and we know that about this time the populous No-Amon or Thebes was deſtroyed, from the direct evidence of the prophet Nahum. At the cloſe of this invaſion I place the government of the 12 chieftains, of which Pſammitichus was one; and this is the beginning of his reign according to Herodotus, who dated his firſt year from his firſt aſſumption of power. From this point of time we ſhall venture to inſert the annals of Egypt in the tables. The preceding ages were involved in obſcurity, and it would have been inexcuſable to have delivered them as true hiſtory; but the light begins to open upon us, though we could ſtill wiſh for more particular information. For various reaſons the date of Herodotus, for the firſt of Pſammitichus, ſeems to be right. In the firſt place we know that it falls out juſt three years after the completion of Iſaiah's prophecy that Ephraim ſhould be no more

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more a people; that is, that the few inhabitants yet remaining in the land of Iſrael ſhould be carried away. It falls too in that time when Eſarhaddon poſſeſſed both Aſſyria and Babylonia, as expreſſed in the era of Nabonaſſar; and beſides, not only in the reign of Manaſſeh, but a little after his 22d year, when the old chronicle ſays he was made captive. If we lay theſe facts together, their conſiſtency will be more clearly ſeen. Iſaiah had foretold that Aſſur ſhould take captive both Ethiopia and Egypt. This king of Aſſyria ſeems to be Eſarhaddon, whoſe armies, marching towards the weſtern coaſt, ſeize on Manaſſeh, and ſend him to Babylon; which proves that Babylon was then a part of the Aſſyrian dominion. This fell out in the year 674, and the next year was the laſt of Iſaiah's prophecy againſt Ephraim; and conſequently the Iſraelites were removed at this time, and moſt probably for the reception of thoſe new coloniſts, which Eſarhaddon by name, as Ezra expreſsly tells us, ſent to re-people Samaria. It is moſt natural to ſuppoſe that theſe events nearly followed each other, being in the ſame country: at leaſt we find, amongſt the nations ſent as coloniſts by Eſarhaddon, the Babylonians are mentioned as one; ſo that it muſt have been after he was poſſeſſed of Babylon. At this time the diſtreſſed ſtate of Egypt made it an eaſy prey to ſo powerful an invader; and Iſaiah, by fixing three days for the calamities of that kingdom, figures out in prophetic language the duration to be three years: and this date correſponds with Herodotus, as we have before ſuggeſted. The deſtruction of Thebes in Egypt, called by the Greeks Dios-Polis, and by the Hebrews No-Amon, was moſt probably effected at that time, and not, as Dr. Prideaux ſuppoſes, by Sennacherib, in the reign of Hezekiah; for the prophet Nahum relates it as an event not long paſſed, and he certainly wrote after the reformation of Manaſſeh, viz. after his return from captivity. Herodotus tells us, that Sennacherib failed in his attempt on Egypt; and the ſacred Scriptures confirm it ſo far, as not allowing of a three years calamity to Egypt from the hand of Aſſur or Aſſyria during his ſhort reign. Herodotus ſays afterwards, that Necus fought a battle at Magdolum with the Syrians; which exactly agrees with the account of Pharaoh Necho, king of Egypt, fighting with Joſiah, king of Judah, at Magdolum or Megiddo; for the Jews being a ſmall nation in the days of that hiſtorian, were confounded with the Syrians. The remaining part, during the reign of Apries, coincides exactly with the Pharaoh Hophra of the ſacred Scriptures in point of time

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time, and in the character of the Monarch. Upon the whole it must be owned, that Herodotus is the more deserving of trust, as he does not begin these annals till that very reign commenced, when the ports of Egypt were first opened to the Grecians: and we have consequently the less reason to suspect his information in these points, however liable to imposition he might be in regard to earlier periods of time. Nor could he mean to support the credit of the sacred books, or the era of Nabonassar, as both were most probably unknown to him; but as there is a perfect congruity between them all, though composed by different hands, and at different times and places, so this agreement ought to enforce our belief of the whole. Some have supposed that the first year of Psammitichus, as given by Herodotus, was the first of his reigning alone, and add 15 years more for the joint reign of the 12 kings. This however is very improbable; for the reign of that king must then be prolonged to 69 years, though he must have been fully grown to man's estate before he could have been admitted into the union by the other 11 chieftains. Besides, Herodotus thinks that Psammitichus was much older; for he says he fled to Syria through fear of Sabaco, who had murdered his father Necus. But I should suspect that the Historian was mistaken in this instance, and meant Tirhakah, the last of the Ethiopian line. This however is certain, that he says Egypt got its freedom under the 12 princes; which implies a security from foreign invasions, and precludes the idea of three years of captivity happening during the time of their government. The title of king, given by Herodotus to Psammitichus, proves nothing, as he has conferred the same on all the confederate chieftains. If we suppose the other opinion to be right, the revolution must have been effected about the year 685, viz. 15 years before the 1st of Psammitichus; but then an Assyrian invasion was scarcely possible, for Esarhaddon had lost Media, and did not gain Babylon till about 5 years afterwards; and we know nothing of his attacking Judea, which he must have passed through, till he was in possession of Babylon. The reason given a little before, that Manasseh was carried to that city when a captive, will recur to the reader's memory. Little more can be required on this head; but we must look for the 40 years desolation of Egypt, predicted by Ezekiel[a], within this

[a] Ezekiel, ch. xxix. ver. 1—15.

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ſpace of time. As it was expreſsly levelled at Apries himſelf, it muſt be ſought for in his reign, and may begin with the revolt of Cyrene, about the 30th year of Nebuchadnezzar; be completed in the invaſion, in the 35th year of that conqueror; and be extended to the 3d of Cyrus, who moſt probably releaſed thoſe Egyptians who had been captived by the Babylonians. This will fall in with the 34th of Amaſis; and the remaining 10 years of his reign might be flouriſhing and peaceable, and give ſome foundation for the aſſertion of the Egyptian prieſts, that their country flouriſhed under the reign of Amaſis. Certain it is, that, if we reflect on the rage of the civil diſſenſions between Apries and his rival in the firſt inſtance, and the dreadful deſcription given us of Nebuchadnezzar's mode of carrying on war, the ſpace of 40 years is but ſufficient for the reſtoration of the country. This however is left to the reader's judgment; but the remainder of the prophecy is a ſtriking picture of the ſtate of Egypt from the days of Cambyſes down to the preſent time.

The next important era mentioned in the following tables is that of the Roman conſuls, beginning in the year before Chriſt 508. In this date all the hiſtorians are agreed; but the year of the foundation of Rome is variouſly fixed. Dionyſius of Halicarnaſſus places it in April, in the firſt year of the ſeventh Olympiad, viz. in the year before Chriſt 751. This computation is here adopted as being moſt generally received; though the reader will find other periods extracted from the ſame author. As theſe early times, whether truly or falſely ſtated, have no connection with the Eaſtern or Grecian hiſtory, I have not encumbered the tables with a chronicle of the ſeven kings reigns; though the beginning and end of each are marked down on the authority of Dionyſius. From the conſular era theſe years are diſtinguiſhed, as being more frequently appealed to by later authors. As for the names of the conſuls, there is ſome diſagreement between Livy and Dionyſius, as will be noted in the proper place; but they are of ſmall moment, and do not invalidate the authenticity of the catalogue in general. It is of more importance to trace out the gradual advance towards a democracy, by marking the creation of new officers, and the extenſion of the privileges of the Plebeians, till they partook of all the rights of the Patricians. Thoſe who ſtretch their enquiries further than the limits of this plan can admit, will not find any conſiderable improvements in the civil or military eſtabliſhment. The diſaſter of the Caudine forks

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forks[a] juſt after, did not depreſs their ſpirits; and in about 40 years more they foiled the ſkill and policy of Pyrrhus, the ableſt general of Greece. Much reflection too may ariſe from conſidering the increaſe or decreaſe of the cenſus at different times, as it muſt be curious to examine into the cauſe of ſuch variation; whether it proceeded from external accidents, or from the changes in their politics. It is ſaid, that, after the death of Tarquin, the republic degenerated into a cloſe contracted ariſtocracy; and this may account for the decreaſe of inhabitants from the year before Chriſt 492 to 473. This diviſion contains likewiſe the moſt material facts relating to Sicily and the Italian republics. About the ſame time the ſtates of Greece riſe into importance, and occupy a particular column. The reigns of the kings of Sparta are here given as far as authentic hiſtory will warrant; but the years of their reigns are not aſcertained till the acceſſion of Leotychides, in the line of Patrocles, in the year 492 before Chriſt, and of Pliſtonax, ſon of Leonidas (who, though an infant, is called king after the battle of Thermopylæ), in the year 480 before Chriſt. The years of the truce between Athens and Sparta for 30 years, mentioned by Thucydides, begin in the year 446 before Chriſt; which truce was interrupted by the Peloponneſian war in the year 431. The years of this memorable war are arranged according to Thucydides and Xenophon, but without ſuppoſing, as Archbiſhop Uſher does, that two years are loſt between thoſe two hiſtorians: and as Xenophon names the Ephori of Sparta during the war, they are arranged on the ſame parallel with the Archons of Athens, being elected about the ſame time. All that we know of thoſe kings of Egypt who revolted from Perſia, is contained in the further column of the right hand page; and the reigns of the kings of Macedon, from Amyntas to Alexander, are regiſtered on the other ſide of the era of Nabonaſſar; a period of no more than 79 years.

Having thus explained the principal columns in theſe tables; it may be aſked, why no longer a period was ſelected? One anſwer to this has been given already; that they were intended to fill up that dark interval

[a] The Roman army, being ſurpriſed by the Samnites at Caudium, were obliged to paſs under the yoke, and ſurrender as priſoners, in the year before Chriſt 319, Veturius and Poſtumius, being conſuls. The diſaſter was great, but ſupported and retrieved by courage and diſcipline. Livy relates and embelliſhes the ſtory; which, ſimply told, does more honour to the Roman valour, than to their faith in treaties.

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between the ceſſation of the Jewiſh hiſtory, and the certainty of that of Greece. But if we deſcend to particulars, we find that we are enabled to ſettle the chronology of Judah and Iſrael, if not exactly, at leaſt with ſufficient accuracy, in difficult and intricate times, where the ſacred Scriptures themſelves have been variouſly interpreted, as the fancy of Chronologiſts has led them to adopt various ſyſtems.

But this period includes alſo the riſe and fall of the great monarchies of the Eaſt; unleſs we adopt the reveries of ſome writers concerning Ninus and Semiramis, which are drawn from ſuſpicious authorities, and have never yet been explained to the ſatisfaction of the learned in general, however clear they may have appeared to thoſe who adopted them.

In another point of view, theſe tables ſerve as a regiſter of the civilization of Greece, and the colonization of the fineſt cities in Europe and Africa. Carthage, Rome, Marſeilles, Syracuſe, Rhodes, and Alexandria, with many others, were founded within this ſpace of time. The growing population of Greece and Aſia forced the inhabitants to leave their reſpective ſtates, and form ſettlements on the fertile coaſts of Italy and Sicily. In ſome places the ſoil was too ſcanty in its produce to ſupport the increaſed number of the inhabitants; in others a reſtleſs ambition predominated; in ſome the inhabitants were expelled by the encroachment of a powerful neighbour; but, from whatever cauſe it might proceed, the period of Grecian colonization falls between the Trojan war and the reign of Alexander.

The hiſtory of trade between Europe and Aſia commences at an earlier period than the reign of Solomon; but it is certain that the commerce of the Tyrians aroſe to its greateſt glory after his time. We ſhall view theſe ages in a new light, by reflecting that they include the period when the fine arts were not only firſt introduced into Greece, but carried to that height of perfection which the artiſts of later times have not been able to attain. It is clear, from the deſcription of the temple of Solomon, that the arts of building, and caſting of metals, were well known in Aſia before the age I am now about to treat of; and the flouriſhing ſtate of Egyptian architecture may be placed at the ſame period. But the ſtile of Grecian taſte was eſſentially different from Egyptian; and it was only by progreſſive ſteps, and not by direct imitation, that the former arrived at the diſcovery of thoſe three orders of co-



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lumns, which have been the ſtandard of imitation to all ſucceeding generations.

To trace the hiſtory of architecture, ſculpture, and painting, from their firſt riſe to their utmoſt perfection, in the age of Dinocrates, Praxiteles, and Apelles, all of whom adorned the reign of Alexander the Great, would be much too long for the limits of this preface; but ſome leading facts may be mentioned, to guide a further enquiry into the gradual improvements of the more elegant refinements of life. Though we know the time when they flouriſhed moſt, it is ſomewhat difficult to diſcover their origin; for the perfection of art takes place in civilized ages, while the commencement is coeval with thoſe of obſcurity and confuſion. It will contract our plan in ſome degree to begin with Homer, that incomparable painter of human life and manners; who delineates the ſtate of the arts in his own times with wonderful exactneſs. In no part of his works do we find any traces of the orders of columns. The word στήλη occurs three times in the Iliad; and in each place it ſignifies a ſtone monument denoting a ſepulchre. The word κίων occurs ſometimes; but it ſeems to have ſignified a wooden poſt without ornament, for it is chiefly uſed to hang their arms upon; ſo that from hence we cannot deduce any beauty of architecture. The citadel of Ulyſſes, the palace of Alcinous, and that of Priam and his ſons, exhibit no ſpecies of elegance in building. As to ſculpture, there is no notice taken of carving in ſtone or marble; and though golden figures are mentioned in the Odyſſey and Iliad[a], theſe are ſuppoſed to be the work of a Deity, and can only prove that the Aſiatics were expert in metallurgy; which was never controverted. As for painting, Homer is totally ſilent: for though his exquiſite deſcription of the ſhield of Achilles might induce one to think that he had been converſant in the art; and though we ſenſibly feel and admire his ſublime genius in compoſition and expreſſion, yet this ſhield was certainly compoſed of different metals, and bears little relation to the laying of pigments on a plain ſurface. Nor can we draw any more concluſive inference from the embroidery of Helen or Andromache; the latter of whom repreſented flowers, and the former the wars of Troy. Had Homer been acquainted with ſo enchanting an art as painting, the

[a] Odyſſ. lib. vii. l. 91—103. Iliad. lib. xviii. l. 417—20.

walls

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walls of the palaces of Alcinous or Menelaus would not have wanted ſo magnificent a decoration [a]. If any paſſage of that divine poet can be produced, which directly implies even a rude practice of repreſenting by painting, I ſhall with pleaſure ſubmit; but ſuch has hitherto eſcaped my obſervation. At the ſame time it muſt be acknowledged that the Aſiatics could not have executed ſuch deſigns in embroidery or metal, without tracing an outline on ſome other material; but how this was effected, is not to be diſcovered at this time.

May it not then be ſufficient to ſuppoſe (till the contrary is proved) that Homer's ſilence on the three arts of ornamental architecture, carving, and painting, implies that they were not introduced into the Grecian ſtates when he wrote? Now the age of this poet, as we find in Herodotus, was 400 years before he recited his hiſtory; which recital was in the year A. Ch. 445. If we bring the former to the latter, we are led to the year 845. I know that the life of Homer, aſcribed to Herodotus, gives a higher date, viz. 622 years before the expedition of Xerxes; which would lead us to the year A. Ch. 1101: but, as the learned are agreed that this work was the compilation of ſome later author, the diſcordance of dates may form an additional objection to the authenticity of this laſt mentioned book, but cannot invalidate a date given by Herodotus, in a work moſt unqueſtionably genuine.

If this be allowed, we muſt ſearch for the origin of the arts after the year before Chriſt 845 [b]; and, to be more clear, ſhall examine them ſeparately, beginning with the orders of architecture.

Pſammitichus, together with eleven others, who had divided the kingdom of Egypt amongſt themſelves, built the famous labyrinth between the years 670 and 656 before Chriſt. Pſammitichus at this laſt date de-

[a] The authority of Virgil may be produced againſt me, as he certainly has deſcribed the war of Troy in a painting. He has placed it rather oddly in a temple, built by a princeſs of Tyre, on the coaſt of Africa. The deſcription is fine, but the circumſtance is certainly an anachroniſm.

[b] The oldeſt evidence of painting I can find, is, that Candaules, king of Lydia, purchaſed a picture of the hand of Bularchus, for its weight in gold. Plin. l. xxxv. c. 8. p. 690. Ed. Harduin. alt. This, however, does not invalidate my argument, drawn from the ſilence of Homer. It is clear, from many paſſages in that divine poet, that the Greeks in Aſia were improving themſelves in the arts in his days; and the ſpace of time from Homer to the 1ſt of Candaules muſt be more than a century. This is ſufficient for the introduction of a new art; and I do not affirm that Bularchus brought painting to perfection, any more than Giotto did in Italy; but the pictures of each were eſteemed as the beſt which had then appeared, and would be valued in proportion.

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feated his confederates, by inviting the Grecian mercenaries to his aid. From this time there was an open commerce between Egypt and Greece; and the Greeks muſt have learned from the Egyptians a more perfect maſonry, which in proceſs of time ſuggeſted the idea of the Doric, and probably of the ancient Ionic orders, to their more ſubtile and refined underſtandings[a]. The firſt ſpecimen of Doric to which we can fix a date, was the temple of Jupiter at Olympia. This was erected, as Pauſanias informs us, out of the ſpoils of the Piſæans; ſo that we muſt place its foundation juſt after that war, viz. in the 48th Olympiad, or about 584 years before Chriſt, and about 73 years from the ſettlement of Pſammitichus in the ſole government of Egypt. Libon of Elis was the architect, and Byzas of Naxos covered the roof with marble, cut like tiles; an invention of his own. Their performance was much admired in after times; ſo that the Greeks could in this period execute the Doric order in taſte and proportion[b]. The temple of Juno at Samos was the next grand ſpecimen of this order, certainly carried on, if not begun, by Polycrates, tyrant of Samos, who ſeems to have reigned between 531 and 522 before Chriſt[c]. Rhœcus and Theodorus were the architects, both Samians; the latter of whom wrote a book on proportions, which was extant in the time of Vitruvius. It muſt however be owned, that the chaſter taſte of the age of Pericles reformed this order of columns, which was perfected in the temple of Minerva at Athens, under the guidance of Ictinus and Callicrates, about the year before Chriſt 452[d].

[a] M. D'Ancarville quotes from M. Fourmont an account of a very ancient temple on the Eurotas; probably older than Homer. This however was built with large ſtones, but without columns; and does not therefore weaken my aſſertion concerning the Doric order. The walls of Tiryns, deſcribed by Pauſanias, built of vaſt maſſes of ſtone, would have been equally valid; for that theſe were built before the days of Homer, ſeems plain from his epithet in the 2d Iliad, l. 559, Τίρυνθά τε τειχιόεσσαν.

The other inſtance is much ſtronger againſt me; that is, the temple of Juno at Olympia, founded by Oxylus. This was a Doric building with a *periſtyle*. From this one inſtance, however, nothing can be inferred. The ſanctity and wealth of Olympia might induce the inhabitants to adorn with columns a temple founded in a former age. This may be ſuſpected at leaſt, as the periſtyle was never quite finiſhed; for one of the columns was of oak, which could ſcarcely have continued from Oxylus to Hadrian, viz. very near 1000 years by a moderate calculation. Pauſan. l. v. p. 317. Ed. Xyland.

[b] Pauſanias gives the dimenſions of this Doric temple, l. v. p. 303, 304. Ed. Xyland.

[c] Some may object, that M. Tournefort (vol. ii. letter the 3d) thinks this temple was the beginning of the Ionic order. His plate however gives a Doric capital; and Vitruvius, in the proem to his 7th book, declares the edifice to be Doric. See alſo Pocock's Travels, vol. ii. part ii. p. 28.

[d] This is Plutarch's account. Vitruvius calls Callicrates, Carpion.

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The Ionic order, according to Vitruvius and Pliny, received its moſt finiſhed graces in the temple of Diana at Epheſus[a]. This grand edifice was a dipteron, that is, had two rows of columns ſurrounding it; but the date is not eaſily aſcertained. It was dedicated when Euripides flouriſhed at Athens, and had been in building, ſays Pliny, 220 years. Now Euripides attended the court of Archelaus, king of Macedon, who was ſlain in the year before Chriſt 400. We may then fix the reſidence of the poet about 420; and the foundation will fall in the year 640 before Chriſt, correſponding with the 31ſt of Pſammitichus in Egypt, and about 50 years before the temple at Olympia was begun. There are indeed ſome who read only 120 years in Pliny, which is juſtified by MSS. By this laſt reading we are led to the year 540, when the iſland of Chios afforded excellent ſculptors. It is, however, not improbable that the cell of the temple was built in 640, by Cherſiphon, or Cteſiphon (for his name is differently written), and one of the periſtyles added a century afterwards by Demetrius and Pænius, who are mentioned by Vitruvius as having been employed in the building[b]. Scopas, who flouriſhed in the 87th Olympiad, finiſhed at leaſt one, if not more of the columns, and might adorn it with ſculpture; but we cannot ſuppoſe he invented the Ionic order, though perhaps he gave ſome new graces to the capitals of the pillars erected before, and added the ſecond ſeries of columns; which made this temple the moſt elegant and magnificent in Aſia or Greece. The date too, if the reader will examine the tables, falls in with the firſt year of the Peloponneſian war, when Pericles had juſt completed the Doric order. This evidence is too conjectural to deſerve the name of hiſtory; but abler hands may, by the aſſiſtance of future travellers, bring it nearer the true time.

The Corinthian order was invented by Callimachus, as moſt authors agree, about the ſame time with the Doric, viz. about the age of Libon the architect; 24 years before the tyranny of Piſiſtratus: if ſo, the temple of Jupiter Olympius at Athens, begun by Piſiſtratus, and continued by his ſons, was the firſt noble ſpecimen of the invention. This grand edifice was left unfiniſhed by Hippias, when he was exiled in 510 before Chriſt, and not reſumed till Antiochus Epiphanes, king of Syria, undertook it; whoſe reign falls too late to be included

[a] Plin. l. xxxvi. c. 14. p. 740. Ed. Harduin. alt. and in ſome other parts of his work.

[b] See the proem of Vitruvius to his 7th book.

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within the limits of theſe tables. Yet Dicæarchus, an author who wrote ſoon after the reign of Alexander, but before Antiochus, owns it ſtruck the beholder with aſtoniſhment, even in that imperfect ſtate[a]. It is allowed that the age of Callimachus is not aſcertained; but, as Vitruvius hints that the temple of Olympian Jove was of the Corinthian order[b], the invention cannot be placed after the time of Piſiſtratus. To ſum up the whole, it appears, if we calculate from the time when Pſammitichus reigned alone, viz. from the year 625 before Chriſt, to 510, when Hippias was expelled from Athens (a period of 115 years), that the three orders of columns were invented within that ſpace. They were ſomewhat improved, I confeſs, in the age of Pericles; but as the beſt Athenian temples were erected before the Peloponneſian war, the grand taſte in architecture was certainly perfected 96 years before the acceſſion of Alexander the Great. In one inſtance indeed, and that very important to the health and convenience of mankind, there were great improvements made in after times, viz. in the planning of cities. Athens and Rome were founded in rude ages; and neither the taſte of Pericles, nor the wealth of Auguſtus, could remove the inconvenience of the old diſpoſition[c]. The city of Rhodes, founded in the year before Chriſt 408, in a civilized and refined period, is celebrated by all authors as the firſt example of an accurate diſpoſition of the different parts, appropriated to the exerciſe of religion and civil government, of commerce and defence[d]. About 78 years after, Dinocrates planned the city of Alexandria with equal merit[e]; and this ſeems to have perfected the ſcience of architecture, in every branch where great genius and a refined taſte were required.

As for ſculpture, a general idea of its hiſtory may be more eaſily procured than that of architecture. All the ancient writers have agreed in dividing it into two periods; the latter of which begins with the age of Phidias. Strabo aſcertains theſe ages very exactly, though rather foreign

[a] Dicæarchi ſtatus Græciæ; κατάπληξιν δ' ἴχον τὴν τῆς οἰκοδομίας ὑπογραφήν. p. 8. See too Livy, l. xli. c. 20. unum in terris inchoatum pro magnitudine Dei.

Dr. Prideaux, in his comment on the Parian marble, attempts a plan of this temple, which he delineates as having ten columns in front; though Vitruvius calls it Octaſtylos. l. iii. c. 1.

[b] "Corinthiis ſymmetriis et proportionibus." Vitruvii præf. ad lib. vii.

[c] So Dicæarchus, p. 8, concerning Athens, ſays, κακῶς ἐῤῥυμοτομημένη διὰ τὴν ἀρχαιότητα.

[d] The reader is referred to Meurſius's treatiſe on Rhodes; however Strabo will bear evidence to the beauty of that city.

[e] Plin. l. vii. c. 37. p. 396. Ed. Harduin. alt.

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to his ſubject; for, in deſcribing the temples of Epheſus, there are ſome which he calls ancient, and in theſe were ἀρχαῖα ξόανα, antique wooden figures [a]. In the other temples built, ἐν δὲ τοῖς ὕστερον, *in after times*, he tranſgreſſes from his uſual form, and deſcribes three ſtatues in particular, which were probably of the age of Phidias and Scopas. Pliny and Pauſanias abound in examples of this diviſion of the periods: the former, when diſcourſing of Myron, ſays, "capillum non emendatius feciſſe "quam *rudis antiquitas* inſtituiſſet [b]." This rudis antiquitas means what is called the age of Dædalus and his ſcholars, who improved but little on the models brought from Egypt [c]. However, as we have ſome dates in Pliny which fix the progreſſion of this art with tolerable accuracy, we ſhall briefly touch on the hiſtory of this period from the earlieſt times; though the vague and nearly fabulous relations of Dædalus form ſome embarraſſment in fixing the commencement of this era. Diodorus Siculus and Pauſanias agree in ſuppoſing there was an artiſt of that name who worked for Minos in Crete, and built a labyrinth at Gnoſſus, of which no veſtige was left, in the time of Auguſtus [d]. Homer, in his 18th Iliad, does mention a Δαίδαλος, who formed a dance for Ariadne; but, as he uſes the ſame word a few lines after adjectively, to ſignify *artificially made* [e], he might mean by the former no more than what the word imports, an *ingenious artiſt*. Euſtathius interprets Homer as meaning that Dædalus only invented the dance itſelf, and not that he worked it in either wood, ſtone, or metal [f].

The ſtatues of Dædalus, mentioned by Pauſanias, were all of wood, and reſembled, as we may ſuppoſe, the Egyptian; for Philoſtratus ſays, that the ſtatue of Memnon was formed with the feet joined together, and the arms reſting on the ſeat, after the manner of cutting figures in

[a] Strabo, l. xiv. p. 640. Ed. Paris.

[b] Plin. l. xxxiv. c. 8. p. 651. Ed. Harduin. alt. The whole paſſage is beautiful, and marks a very refined taſte.

[c] Strabo allows that the carved figures on the walls of the temples in Egypt reſembled the Tyrrhenian, and the ancient Greek ſculptures, l. xvii. p. 806. Ed. Paris.

[d] What is now ſhewn for the labyrinth, is a winding paſſage in a mountain near Gortyna, diſtant from Gnoſſus. Cedrenus ſeems to have been the firſt blunderer on record who miſtook this for the old labyrinth. See his Compend. Hiſt. p. 190 ad imum, Ed. Baſil. 1566.

[e] Iliad. xviii. l. 592, and after, l. 611.

[f] There was one great work of Dædalus, or at leaſt aſcribed to him, the ſepulchre of Æpytus, mentioned by Pauſanias, which may give us an idea of that period. It was a heap of earth, of a moderate ſize, ſurrounded with a ſtone wall. Arcad. l. viii. p. 482. Ed. Xyland.

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the age of Dædalus [a]. Such was probably the figure of Minerva in Troy, mentioned in the 6th Iliad, which ſeems to have been in a ſitting poſture. We have no remains of theſe rude ages; but the forms of the Juno of Samos, carved by Smilis of Ægina, ſaid to be contemporary with Dædalus, and that of the Diana of Epheſus, by the hand of Endæus or Endyus, a pupil of Dædalus, are preſerved on the medals of their reſpective cities [b]. Theſe repreſentations give a very unfavourable idea of the Dædalean age; yet we have no reaſon to doubt their authenticity, for the artiſts of poliſhed times would never have diſgraced their coinage with ſuch uncouth figures, had they not been exact reſemblances of objects made venerable by ſuperſtition. Some more of theſe wooden ſtatues are deſcribed as exiſting at Thebes, Lebadea, Delos, and Crete, to the reign of Hadrian. They were nearly deſtroyed by age; and yet Pauſanias, fired by religious and antiquarian enthuſiaſm, could find in them [c] *ſomething divine*; but what it was he does not explain. Some other of theſe ſtatues were plated with gold, and their faces painted red, viz. two of Bacchus, in the forum of Corinth; which give us but an indifferent idea of the taſte of that period. The Venus of Delos had only a head and arms, with a quadrangular baſis inſtead of feet; which ſhews that theſe ſculptors had improved but little on the rude ages of Greece, when unhewn ſtones, or at beſt cut in a quadrangular form, were the only emblems of their divinities. Yet even theſe figures were not, I think, introduced into European Greece till after the days of Homer. The name of Dædalus was, we know, given to artiſts long after the Athenian Dædalus is ſuppoſed to have flouriſhed. Pauſanias himſelf mentions one of Sicyon of that name, which he ſeems to confound with the Dædalus mentioned by Homer. Dipœnus and Scyllis, according to Pliny, were the founders of the ſchool of ſculpture in Sicyon, and were the firſt who were celebrated for carving in marble. They flouriſhed, ſays the ſame author, in the 50th Olympiad, which is very probable; for at that period

[a] Philoſtratus de Vita Apollonii, l. vi. c. 4.

[b] The Diana of Epheſus is too well known to be deſcribed. The Juno of Samos may be found on many medals. See particularly one of Maximinus in Vaillantii Select. Numiſmata ex Muſeo Abbatis de Camps. For many of theſe anecdotes the reader is referred to Athenagoræ Legatio, p. 66. Ed. Ox. 1682.

[c] One quotation may ſerve for many. Καὶ πλησίον ξόανον γυμνὸν Ἡρακλέους· Δαιδάλου δὲ αὐτό φασιν εἶναι τέχνην. Δαίδαλος δὲ ὁπόσα εἰργάσατο, ἀτοπώτερα μὲν ἐστιν ἐς τὴν ὄψιν, ἐπιτρέπει δὲ ὅμως τι καὶ ἘΝΘΕΟΝ τούτοις. Pauſan. l. ii. p. 92. Ed. Xyland.

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the ſtates of Greece were beginning to cultivate their talents, and to ſettle a form of government. Pauſanias, by a ſtrange anachroniſm of above 400 years, ſays, that Dipœnus and Scyllis were the ſons of that very Dædalus who lived ſo long in Crete [a]. Pliny indeed ſays, they were Cretans by birth, but that they ſettled at Sicyon [b]. Is it not then more likely that they were inſtructed long after by Dædalus *Sicyonius*, and that the identity of names was the ſource of the error?

However celebrated theſe artiſts were for marble ſculpture, yet the moſt noted performance from their hands was cut in ebenus, a ſort of lignum vitæ, with pieces of ivory interſperſed; a practice, much improved afterwards [c]. Tectæus and Angelion were the ſcholars of Dipœnus: they carved the Apollo at Delos, and Callon their pupil the ſtatue of Minerva Sthenias, in the citadel of Athens, about the 61ſt Olympiad. The other memorable pupils of this ſchool were Theocles and Doriclydas, both Lacedæmonians, whoſe works were to be ſeen, as Pauſanias informs us, in his time at Elis [d].

The ſchool of Chios, formed by Malas about the ſame time with that of Sicyon, or probably before, was ſtill more noted. Bupalus and Authermus [e] carved well in the 60th Olympiad; ſome of whoſe works had a place in the palace of Auguſtus Cæſar. Yet even in this period we are uncertain whether the Greeks knew the art of caſting ſtatues in metal. The oldeſt braſs ſtatue known in Greece, was one of Jupiter, in the Chalcioecos of Laconia [f], in which the limbs had been ſeparately formed, and then nailed together; yet this imperfect eſſay was aſcribed to Learchus, a ſcholar of Dipœnus, who muſt have lived about the 53d or 54th Olympiad. So little was this art known in the ſchool of Sicyon, when it was celebrated for marble ſculpture. About the 63d Olympiad we find the names of Rhœcus and Theodorus, both of Samos; the ſame who built the temple of Juno, in the reign of Polycrates, and practiſed the art of caſting ſtatues with ſucceſs.

From hence, I think, the ſchools of Sicyon and Chios divide this period into two parts. The Dædalean, or barbarous age, ceaſes in the 50th Olympiad; the middle age, which gave better forms to the human figure, but not the laſt poliſh, nor an exact repreſentation of the minuter parts, may be extended to the 83d Olympiad; when the great genius of Phidias

[a] Pauſan. l. ii. p. 111.
[b] Plin. l. xxxvi. c. 4. p. 724.
[c] Pauſan. l. ii. p. 125.
[d] Pauſan. l. v. p. 319.
[e] Plin. l. xxxvi. c. 5. p. 724.
[f] Pauſan. l. iii. p. 194.



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broke out at once with full luſtre in the Jupiter at Olympia, and the Minerva at Athens. Pauſanias has deſcribed the former of theſe with great accuracy; and Livy the hiſtorian, with a ſublimity of expreſſion almoſt equal to the ideas of the artiſt, points out in a few words its effect on the beholder. Paulus Æmilius, ſays that invaluable writer, travelling through Greece, entered the temple, to ſurvey the coloſſal ſtatue; when, "Jovem velut præſentem intuens, motus animo eſt[a]." It is generally known that this figure was compoſed of ivory, and ornamented with gold; a practice of great antiquity in the Eaſt: but few conſider the difficulty of executing a grand idea with ſo minute materials[b]. If any other graces were ſtill wanting in ſculpture, the ſkill of Praxiteles and Lyſippus gave thoſe finiſhed touches which produced ſublimity in ſmall figures, without diminiſhing their elegance. Such was ſculpture in the days of Alexander. Some ſpecimens of this era are moſt probably even now to be ſeen at Rome and Florence, viz. the Medicean Venus, the Hercules Farneſe, and the Belviderian Apollo. The great genius of Michael Angelo was unequal to the imitation of theſe figures; and ſhould we conceive them to be the production of a later age, as that of Auguſtus, or even later, as that of the Antonines, it will only raiſe our ideas of the age of Alexander, to find that the beſt artiſt of modern times

[a] Liv. l. xlv. c. 28.

[b] The reader may receive a ſlight hint on this ſubject from Pauſanias, in his deſcription of a Jupiter at Megara. The head was of ivory and gold; the body of ſome kind of parget, πηλοῦ τι ἢ γύψου. This deficiency was occaſioned by the poverty of the Megarenſians, having been greatly diſtreſſed by their wars with Athens; for the inhabitants, in order to prove their intention of making the whole figure of the ſame rich materials with the head, ſhewed Pauſanias, in the apartment behind the temple, the half-worked timbers, ξύλα ἡμίεργα, which Theocoſmus, a native, was to have covered with ivory and gold. Hence we may conclude the model was of wood, and the ivory little more than fineering. From the natural elaſticity of ivory, theſe figures were affected by the variation of the weather; and ſome precautions were therefore always employed to preſerve them. The Jupiter at Olympia was ſprinkled with oil; the Minerva at Athens with water; and the Æſculapius at Epidaurus had a well under the throne, to keep up a proper degree of moiſture. Pauſan. l. v. p. 308.

The Pelleneans preſerved a fine figure of Minerva, carved by Phidias, by a rill of water underneath, to give a conſtant ſupply of moiſt air; for, ſays our author, κότιον τῷ ἐλέφαντι ἐπιτήδειον. The difficulty of execution, with the attention neceſſary to the preſervation of ivory figures, put a ſtop to the progreſs of this art. I ſhall only cite one further inſtance of the Phidian ſkill, mentioned by Tzetzes in his Chiliads; but wiſh I had an older authority. It is this. In a conteſt with Alcamenes, his pupil, to form an image of Minerva, which was to be placed far above the eye, he contrived, by the knowledge of optics, to make it appear beautiful when in its *place*, though extremely deformed when on the ſame level with the eye. This example, if true, ſhews Phidias to have been ſuperiour to his contemporaries, or any who followed him. Thoſe who have not Tzetzes, may conſult Junius de Pict. Vet. p. 147, 148.

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was inferiour to thoſe ſculptors who, by the general conſent of antiquity, were themſelves below the merits of a Phidias or Praxiteles.

Painting was poſterior to ſculpture; being a much leſs obvious idea to the human underſtanding. Imitation is ſo congenial with our nature, that the formation of clay, to repreſent figures, would eaſily occur to the mind, and be ſoon put in practice: but the repreſentation of natural objects, by lines on a plain ſurface, is more remote from common apprehenſion. We may ſuppoſe, as the Greeks did, that the ſhadows of objects might ſuggeſt the idea of outlines [a]: but this is the ſmalleſt branch of painting; and how many progreſſive ſteps muſt be trod before they attained a correct deſign, a knowledge of light and ſhade, the truth of colouring, and a juſt compoſition! Add to theſe the deception of perſpective, with a bold but accurate expreſſion of the various paſſions, and we ſhall not wonder that many of the ſeverer ſciences preceded this enchanting art. Beſides, another obſtacle to the improvement of painting, was the want of proper pigments. Pliny complains, that the knowledge of pigments was common in his age, when there were no good painters, and unknown in the finer ages of Greece, which ſupplied ſo many artiſts of laſting fame. This however is a miſtake of Pliny's, for the laſt and beſt age of painting had a variety of colours (as Tully informs us in his Brutus), ſufficient to repreſent the objects of nature; whereas Timanthes, and all of the middle era, had but four [b].

To ſhorten this work, which reſembles too much a diſſertation on the fine arts, let theſe diſtinctions of ages be noted; firſt from the rude eſſays of antiquity, to the perfection of deſign, which reaches to the age of Panænus, the brother of Phidias [c]. It is more than probable the two brothers aſſiſted each other in the grand conceptions of the human form; but the foundation had been laid before. The linear painting was introduced, ſays Pliny, by Philocles an Egyptian, or Cleanthes of Corinth. Whichever it was, is of no importance; but it ſeems to be clear it came from Egypt. Ardices of Corinth, and Telephanes of Sicyon, improved this, by adding lines within the figure, *ſpargentes lineas intus*, as Pliny

[a] Plin. l. xxxv. c. 3. p. 682. "umbra hominis lineis circumducta." On this idea the Greeks founded an elegant and probable tale, related by Athenagoras, p. 66. Ed. Ox. Quintilian was of the ſame opinion.

[b] Plin. l. xxxv. c. 7. p. 689. Cicero in Brut. c. 70.

[c] Pliny calls this era the beginning of ſculpture and painting. "Utraque cum Phidia cœpit Olymp. 83. poſt annos circiter 332." This laſt date muſt refer to the firſt Olympiad.

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expreſſes it; which was a little extended by Cleophantus of Corinth, who made the ground of a different tinge from the figure. This artiſt, according to Cornelius Nepos, accompanied Demaratus into Italy about the 35th Olympiad, and, it may be inferred, taught this mode of painting to the Etrurians and coloniſts of Magna Græcia; for the oldeſt vaſes found in Italy have ſeldom more than two colours[a]. Theſe paintings were much admired in Pliny's time, and yet they were but moderate improvements on the Egyptian figures; for the faces, as one may conjecture from the remains of antiquity, as well as from Pliny himſelf, were ſtill in profile, and they had no idea of foreſhortening. This difficult part was diſcovered by Cimon of Cleonæ, who drew his figures in different poſitions, looking up or down. He too made the joints of the limbs and the veins diſcernible in his pictures, as well as the folds of the drapery[b]. Panænus moſt probably followed ſoon after, who painted the battle of Marathon in one piece, wherein he diſtinguiſhed the Athenian commanders from the Perſian, ſo that they were known by their likeneſs to the real perſons. This is then the firſt era of painting; and though the works of theſe early artiſts were preſerved to after times, they were conſidered only as the beginnings of the art. Yet even then we may well ſuppoſe the knowledge of Deſign was nearly perfect; for ſculpture had attained that ſupreme excellence in the perſon of Phidias, which is not compatible with the idea of ignorance in drawing. This firſt period may be extended to the 85th Olympiad, and Polygnotus of Thaſos begins the ſecond; when painting acquired almoſt every excellence in deſign, compoſition, and expreſſion.

[a] Cleophantus ſeems to have been the firſt inventor of what we call Etruſcan paintings; ſuch as we find on the vaſes and the walls of the ſepulchres. This mode of ornament probably ceaſed when the Romans were aggrandized, and Magna Græcia ſunk into obſcurity. None at leaſt have been found in Herculaneum or Pompeii. The ſanctity of the ſepulchres preſerved them from being pillaged by the Romans; ſo that our modern antiquarians have been indulged with the ſight of many of theſe vaſes. It is however probable that the curious veſſels found at Corinth (the native place of Cleophantus), when the military colony was rebuilding that city in the reign of Auguſtus, were of this kind. Strabo, l. viii. p. 38. Ed. Paris. Cleophantus might have taught the art to the Corinthians, before his migration into Italy.

[b] Cimon of Cleonæ might paint the temple of Minerva at Platæa; which was probably erected before the days of Panænus, out of the ſpoils of the Perſians.

The ſum expended was 80 talents (viz. 15,500l. ſterling). Theſe paintings are mentioned by Plutarch (in vit. Ariſtid.) and by Pauſanias (vide Bœotica) as extant in their times. In every deſolation of Platæa the temples were preſerved, as Pauſanias affirms; ſo their exiſtence may be credited. Theſe authors are, however, ſilent as to the date and the name of the artiſt.

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This rare genius invented new attitudes, increaſed the number of pigments, painted in a lighter ſtyle, and varied from the hardneſs of the old maſters[a]. Soon after Aglaophon appeared, whom Quintilian places on a level with Polygnotus[b]; and in the 95th Olympiad, Zeuxis diſcovered the effect of light and ſhade, and Parrhaſius finiſhed the extremities of his figures with a delicacy which Pliny's exquiſite taſte could feel and admire[c]. In the ſame age, Timanthes caught the living manners as they were in nature, and taught more than his pictures could expreſs. Euxenidas was the maſter of Ariſtides, and Eupompus of Pamphilus.

Thus the art was advancing faſt to perfection, when the ſchool of Pamphilus began another era by the invention of colours, the introduction of geometry, and the combination of grace and majeſty. I ſhall not dwell upon ſo copious a ſubject as the genius of Apelles and Ætion, or the diligence of Protogenes. One anecdote however may be mentioned; viz. that Apelles gave up the palm to Amphion for the diſpoſition of his figures, and to Aſclepiodorus for the knowledge of diſtances[d]. This evidently proves, that the ſchool of Pamphilus brought the ſcience and practice of painting to perfection in every branch; not only in geometrical, but moſt probably in aerial perſpective, which is derived from obſervations on nature, and not reducible to rules. This third period united the correct outline of Panænus with the force and expreſſion of Timanthes, adding, at the ſame time, the grace of attitude, the full perfection of colouring, and the juſt arrangement of the figures. It began about the reign of Philip of Macedonia, in the 105th Olympiad, when philoſophy and ſcience gave their aid, and the natural genius of the Greeks was rouſed by emulation, patronized by kings, and foſtered by powerful republics.

This too was the period of Poetry; but we cannot trace the gradual progreſs here, as in the fine arts; for Homer and Heſiod, the beſt epic and didactic poets of Greece, are the firſt in order of time. Pindar however raiſed lyric poetry to a height which no one has yet equalled; and the old comedy of the Greeks, begun by Suſarion, Epicharmus and Phormis, was brought

[a] The temple at Delphi, and the painted portico at Athens, were adorned by his pencil. Plin. l. xxxv. c. 9. p. 690.

[b] Quintil. de Inſtit. Orat. l. xii. c. 10.

[c] Plin. l. xxxv. c. 10. p. 692. The paſſage is fine, but too long for a chronological preface; though it may deſerve a peruſal from every lover of the fine arts.

[d] Plin. l. xxxv. c. 10. p. 695.

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to perfection by Eupolis, Cratinus, and Ariſtophanes, before Alexander's age. Theſpis and Phrynicus were the fathers of tragedy, ſo greatly improved afterwards by Æſchylus, Sophocles, and Euripides.

In another point of view, the times of which we are now treating include the riſe and progreſs of philoſophy and legiſlation in Greece. The ſeven wiſe men, as they are generally called, flouriſhed in this period; and at the ſame time were framed thoſe civil laws, the foundation of that Roman juriſprudence, which at this time guides the deciſions of the judges in the greater part of Europe. Nor ſhould eloquence be forgotten, which as it began with Piſiſtratus and Solon, ſo it was perfected by Demoſthenes in the reign of Philip.

The laſt point which I ſhall mention is of more eſſential conſequence, to all of the Chriſtian religion; — that the great ſcheme of prophecy under the firſt covenant was completed before theſe tables are cloſed. From theſe prophecies we derive one main ſupport of our faith in the goſpel diſpenſation: they form the connecting links of that chain of evidence, which if duly conſidered, muſt enforce a belief of the whole; and ſhew that the ſtate of the Jews was only a preparative for the appearance of the Meſſiah, when the fulneſs of time ſhould come. But as the object of theſe tables is to ſettle the dates of hiſtorical facts, the following ſhort ſcale may be of uſe, which, placing the ſeries of prophets in chronological order at one view, may be referred to more eaſily than the tables. This is more neceſſary, as my arrangement differs a little from that of other writers.

| | Began to prophefy A. Ch. | Cloſed their Prophecy. | Number of Years each prophefied. | Time from the beginning of the laſt Prophet. | Contemporary with other Prophets. |
|---|---|---|---|---|---|
| Jonah, about | 820 | Uncertain | | | |
| Amos, about | 805 | Uncertain | | 15 | |
| Hoſea, about | 783 | 722 | 61 | 22 | |
| Iſaiah - | 754 | 710 | 44 | 29 | 32 |
| Micah - | 752 | 721 | 31 | 2 | 31 |
| Nahum, about | 670 | | | 82 | |
| Zephaniah, about | 637 | | | 33 | |
| Jeremiah - | 626 | 582 | 44 | 11 | |
| Joel, about | 625 | | | 1 | Contemporary with the preceding. |
| Habakkuk | 606 | | | 19 | Contemporary with the two preceding. |
| Obadiah - | 605 | | | 1 | Contemporary with the three preceding. |
| Daniel - | 603 | 536 | 67 | 2 | Contemporary with Jeremiah 22 years. |
| Ezekiel - | 592 | 570 | 22 | 11 | Contemporary with Daniel all his time. |
| Haggai - | 520 | | | 72 | |
| Zechariah - | 520 | 518 | 2 | 72 | |
| Malachi, about | 434 | | | 86 | |

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It is clear in the firſt place, that the time when Iſaiah, Jeremiah, Daniel, Ezekiel, Haggai, and Zechariah began to propheſy, is diſtinctly marked in the ſacred Scriptures, and theſe ſix form the firſt claſs. The next are but four in number; viz. thoſe who propheſied within certain limits, but who are not ſo exactly diſtinguiſhed as the preceding claſs. The firſt of theſe is Amos, whoſe denunciations being uttered in the joint reigns of Uzziah and Jeroboam the Second, bound us to a period of 25 years, between 805 before Chriſt and 780. The next is Hoſea, who propheſied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. This confines us to a period of 57 years, or probably ſomething leſs; at leaſt it could not be more than between 753 and 696 before Chriſt. The laſt prediction of Hoſea ſeems to have been delivered after the captivity of king Hoſea, and conſequently about the 3d or 4th of Hezekiah. Micah was a little after Hoſea; for his firſt prophecy is in the reign of Jotham, and his laſt year muſt be dated in the beginning of Hezekiah; ſo that the period of his miſſion is limited to about 33 years[a]. Zephaniah propheſied in the reign of Joſiah, and moſt certainly before the reformation was completed, and very probably before it began. For this reaſon, I place his prophecy during the minority of the king. The third claſs of prophets are thoſe whoſe age is uncertain, and for which we can only form a probable conjecture from internal marks. Jonah, the firſt of theſe, foretold the victories of Jeroboam the Second, which prophecy is now loſt; and his denunciation againſt Nineveh may be placed in the reign of that prince; but I ſuppoſe early in the reign, for a reaſon inſerted in the tables, in the year before Chriſt 819. The next is the prophecy of Nahum, whoſe predictions againſt Nineveh muſt be placed after the deſtruction of No-Amon; but the time is not more diſtinctly known. Joel's ſublime prophecy ſeems to belong to the reign of Joſiah. He threatens deſolation to Judah, by the type of locuſts, and a dearth ariſing from drought, which is mentioned by Jeremiah; but by the falling of the latter rain, and the conſequent promiſe of future plenty, he in a ſubſequent prophecy typifies their delivery on repentance. This famine, together with the threats of Jeremiah and Joel, who were contemporary with Zephaniah, would diſpoſe the Jews to embrace a thorough reformation, which was brought about in the 18th of Joſiah, and averted the juſt vengeance of the Almighty.

[a] See the tables, year A. Ch. 721.

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The Viſion of Habakkuk menaces Judea with deſtruction, by the arms of the Chaldeans, but does not mention the Egyptians; and for this reaſon it is placed after the invaſion of Necho, and before that of Nebuchadnezzar, about the year before Chriſt 605. Obadiah's denunciation was pronounced about the ſame time, for a reaſon given in the tables, in the year before Chriſt 604. As for Malachi, it is clear that he lived after the finiſhing of the 2d temple, and probably 80 years after Zechariah. A learned and moſt ingenious friend has ſuggeſted that it might be placed in the year 434; viz. juſt 430 years before the true time of the birth of our bleſſed Saviour. This is founded on a ſtriking analogy; for as St. Paul informs us, that it was juſt 430 years from the promiſe of a Meſſiah to Abraham, till the departure of the Iſraelites out of Egypt, and the promulgation of the law on Mount Sinai, the type of our redemption; ſo the ſame time might be deſtined to elapſe between the laſt promiſe of ſalvation through Malachi, and the actual verification of the type by the appearance of the Son of God on earth. Having thus endeavoured to fix the eras when the different prophets began their miſſion in the 1ſt column, ſo the ſecond ſhews when the laſt prophecy of each was denounced. The 3d is merely the number of years between the former dates; and the 4th column marks the diſtance of time between each. Thus, for inſtance, Amos is ſuppoſed to be 15 years after Jonah, and Hoſea 22 years after Amos. This account of the times varies much from the order in the Bible; but as no one has adopted that order as ſtrictly chronological, ſo the reader is at liberty to fix them as his judgment directs; and a further enquiry may remove the difficulties and explain many obſcure paſſages, when the dates of each are more diſtinctly known.

From this order however, imperfect as it is, ſome uſeful reflections may ariſe. Jonah is acknowledged to be firſt in the liſt in point of time, and in a moral view his hiſtory deſerves a particular conſideration. He is the only prophet who was expreſsly ſent to a diſtant country to preach repentance, and denounce vengeance almoſt immediate on their impenitence. His denunciations had their full effect: the Ninevites repented, and were ſaved. What an inſtructive leſſon was this for Iſrael! that a prophet of their own ſhould be regarded in a diſtant city, large and populous, by a powerful king, who lived in the luxury of a court! that this prophet ſhould avert the threatened danger, while the Iſraelites themſelves continued in idolatry, and abandoned that God who had inſpired the

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the prophecy. Such were the ſuggeſtions, undoubtedly, of the pious remnant of Iſrael, while the larger part continued impenitent. The example of the Ninevites was more effectual with Judah; for in Joſiah's reign, it ſhould ſeem that the anger of God was ready to burſt on them, when the repentance of the king and people operated as on the Ninevites, and gained a deliverance from immediate deſtruction. Our Saviour himſelf teaches us to apply the miſſion of Jonah in this ſenſe, and allows it to be a type of the goſpel diſpenſation, and a conditional rejection of the Jews: Mat. ch. xii. ver. 38, 41. Luke ch. xi. ver. 29, 32.

Another obvious reflection is ſtarted by inſpecting the 4th column of the ſcale, that God did not abandon his people even in the times of their apoſtaſy. From Amos to the laſt prophecy of Daniel, is a period of 269 years, in which the ſucceſſion was almoſt without interruption. Thus Micah's firſt prophecy was between 753 and 738 before Chriſt, and conſequently he was contemporary with Iſaiah. Nahum may be dated about 40 years after Iſaiah, who was moſt probably within his memory. Zephaniah, Jeremiah, and Joel lived at the ſame time, and Jeremiah was coeval with Daniel and Ezekiel. Daniel's viſions were continued till the return from the captivity; and, as this was the completion of many prophecies, there was a ſmall ceſſation to the 2d of Darius, when the Jews required ſome encouragement to go on with the 2d temple. Being now ſettled in a civil polity, Malachi cloſed the ſcheme by a ſublime and very particular prediction of the Meſſiah. Other hints may be ſuggeſted on this ſubject by abler hands; but it is now time to ſhew what are the principal facts, which may be ſettled by the following tables, in ſacred or profane hiſtory.

The firſt of theſe is the foundation of Carthage, which is generally placed in the 7th year of Pygmalion, on the authority of Joſephus[a]; but from the ſame authority I ſhould place it in the 27th year of the ſame king; for though Joſephus mentions the 7th year of Pygmalion, in his citation from Menander, yet he proves it by two other dates which are quite inconſiſtent with his firſt; for, ſays he, it was 155 years 8 months from the acceſſion of Hiram, and 143 years 8 months from the temple of Solomon. Now as Hiram, according to Joſephus, mounted the throne in the year before Chriſt 1019, deduct 155, and the remainder is 864, conſequently, with 8 months added, it is the current year 863. In like

[a] Contra Ap. p. 1341. Ed. Hudſoni.



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manner the temple was founded on the 21ſt of April, year before Chriſt 1008. Joſephus probably began his date from the beginning of the next year, as his words may fairly imply, and then the ſubtraction of 143 years 8 months falls in with the year 863 in the tables. Here then is a tolerable agreement in theſe two dates; but then you are led to the 27th year of Pygmalion, and not the 7th. Now the conſiſtency of theſe numbers proves them to be right, and by every rule of criticiſm we muſt ſuppoſe the firſt number is defective. This is eaſily accounted for by the uſe of the literal arithmetic; it was probably written κ ζ ἔτει. Now the kappa, which ſtands for 20, might be miſtaken for a redundant ζ, and omitted by ſome after-tranſcriber. It muſt be confeſſed this corruption is an ancient one; for Solinus ſeems to have read it the 7th year of Pygmalion, as he gives 737 years preciſely for the duration of Carthage; and this author wrote before the ſeat of empire was transferred to Conſtantinople. But ſtill, if we muſt read the 7th year of Pygmalion's reign, the whole tradition of Dido's flight is overturned; for her brother was but 16 years old in his 7th year; that is, ſcarcely major; and we can hardly ſuppoſe him an eſtabliſhed and avaricious tyrant at ſo early an age. Appian too ſays that Carthage ſtood 700 years. He would more probably have ſaid about 750, had he ſuppoſed the time to be 737 years. But if the foundation is placed 20 years later, the duration of the city would have been no more than 717 years, and Appian might think a round number, though rather leſs, ſufficiently exact for his purpoſe [a].

The next fact, which ſeems to have been miſtaken, is, reſpecting the concurrence of the reigns of Hoſhea, the laſt king of Iſrael, and Hezekiah. Uſher ſeems, without reaſon, to differ from the ſacred Scriptures, and Prideaux follows him. The points to be attended to are, that Hoſhea's 1ſt year coreſponds with part of the 12th of Ahaz, and part of Hoſhea's 3d year with the 1ſt of Hezekiah. Now place the 1ſt of Hoſhea within

[a] Dodwell, in his Diſſertation againſt Hanno's Periplus, adopts the idea of Carthage being founded in the 7th of Pygmalion. To ſupport this opinion, he gives a catalogue of the Tyrian kings in the form of annals; and but differs from Joſephus in giving 18 years to the younger ſons of the nurſe of Abdaſtratus. This he grounds on the words μὲθ' ἑτέρους, which ſhew that more than one reigned. Syncellus, however, read the words μὲθ' ὃν. Let the old words remain, and they may only mean that the other ſons ſhared the government; though only one had the title of king. The ſons of Piſiſtratus, at Athens, afford a ſimilar inſtance.

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the 12th year of Ahaz, but not at the beginning of the year: a part of that year will fall in with the 13th of Ahaz; and conſequently his 3d year will correſpond with the 14th and 15th of Ahaz. We muſt therefore place the partnerſhip of Hezekiah with his father ſome time in the latter part of the 14th, or beginning of the 15th year. Uſher, however, places the 1ſt of Hezekiah in the 16th year of Ahaz; though he allows Hoſhea began his reign in the 12th of Ahaz; ſo that the 3d of Hoſhea muſt have been completed before the 1ſt of Hezekiah. This cannot coincide entirely with the ſacred Scriptures; and though a matter which may be deemed of little moment, yet if the difficulty can be removed without violence to the text, why ſhould it be ſuffered to remain? for objections have been raiſed to the ſacred Scriptures on points of no greater importance than the preſent.

The captivity of Jehoiakim is placed in theſe tables in the 3d year of his reign, and not the 4th. This is fixed on the expreſs authority of the prophet Daniel, which cannot be eaſily controverted; and the completion of the 70 years will then fall in with the 3d of Cyrus, in the era of Nabonaſſar; which all have agreed to be the firſt year of his reigning ſole monarch of the Aſſyrians, Babylonians, Medes, and Perſians. It will be objected that this account claſhes with Jeremiah, who, in the 4th of Jehoiakim, propheſies deſtruction to Jeruſalem from the hand of Nebuchadnezzar[a]: but, on a further review, it is plain that this objection is not valid. Jeremiah threatens Jeruſalem, and various nations of the Eaſt, with utter deſtruction; but he does not ſay Jeruſalem was not tributary to Babylon at the time of his prophecy. He predicts a continuance of the captivity for 70 years: but he does not fix the beginning of that calamity; and the duration might have been running on at the time when he wrote; for it was equally a prophecy to fix the reſtoration of Judah to a certain period, as it would have been to foretell the commencement of their captivity. But after all, was the firſt attack of Jeruſalem an utter deſtruction? So far from it, that the king was reſtored; the temple was plundered but of *part* of its veſſels, as Daniel informs us, and the army of Babylon ſeems to have retired very ſoon. Nor were many captives led away; but, according to an Eaſtern cuſtom, yet obſerved by the Turks, Daniel, and ſome other young men of good families,

[a] Jeremiah, ch. xxv. ver. 1.



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were carried off and educated in the palace of Babylon. This then was but a menace of the Almighty to bring the offending Jews to repentance; and had they repented, the ſtate might have flouriſhed under Jehoiakim, as it did in the reign of Joſiah, when he was certainly an ally of the king of Aſſyria, and more probably paid tribute to that monarch. But, when the king of Judah ſtill acted unrighteouſly, Jeremiah was ſent in his 4th year with a heavier menace of utter ruin, which was accompliſhed in a few years after. In the 7th year of his reign, he revolted from his allegiance, and, as we may ſuppoſe, inſtigated by Necho, king of Egypt, who died ſoon after [a]. The next king, Pſammis, might find it difficult, in the beginning of his reign, to ſupport ſo diſtant an alliance; and Jehoiakim, in conſequence, was abandoned by Egypt; ſucceſſive inroads ſpoiled the country, and the prophecy was gradually completed. If this explanation be allowable, there will be no apparent inconſiſtency, and the narration of Daniel will agree with the prediction of Jeremiah.

The next fact in hiſtorical order is the beginning of the captivity of Jehoiachin, or Jeconiah, who ſucceeded Jehoiakim. This is a point of great conſequence in explaining the prophet Ezekiel, who dates his predictions from that era, in which he himſelf was carried captive to Babylon. This may ſeem to be a point of ſmall difficulty; for the hiſtory informs us that Jehoiakim died in the 11th year of his reign; that Jehoiachin or Jeconiah reigned after him but three months; that he was then depoſed and taken to Babylon, and Zedekiah his uncle mounted the throne. Thus then our enquiry is limited to 2 years: does then the depoſition and captivity of Jeconiah fall in the 11th of Jehoiakim, or in the 1ſt of Zedekiah? Now as Ezekiel dates his prophecies moſt preciſely by years, months, and days, and as the prophet Jeremiah relates ſome of the ſame facts, it is neceſſary we ſhould form an agreement between them. The chief facts to guide our ſearch are, firſt, the exact time of the ſiege of Jeruſalem. Jeremiah ſays it began in the 9th year of Zedekiah, on the 10th month and 10th day. (ch. lii. ver. 4.) Ezekiel informs us, (ch. xxiv. ver. 1, 2.) that, during the 9th year of the captivity, he told the elders of Judah, then reſident at Baby-

[a] The 16th, viz. the laſt year of Necho's reign falls in with the 7th of Jehoiakim, year before Chriſt 601. J. P. 4113.

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lon, at the very time, the exact day when Nebuchadnezzar began the ſiege. Thus then it is plain that part of the 9th year of the captivity muſt coincide with the 9th of Zedekiah.

The ſecond date is mentioned in the 40th chapter of Ezekiel, ver. 1ſt; that in the 25th year of the captivity, in the beginning of the year; on the 10th day in the 14th year after that the city was ſmitten, he received the viſion of the Temple. Hence we ſee the 25th year, or part of it, muſt fall in with the 14th from the deſtruction of Jeruſalem.

The third and laſt fact is the deliverance of Jehoiachin king of Judah, which, according to Jeremiah, fell out in the 37th year of his captivity, in the 12th month, on the 25th day. This deliverance happened in the firſt year of Evilmerodach, and conſequently ſome part of the 37th year muſt coincide with the firſt year of Ilvarodamus in the era of Nabonaſſar, who, by the conſent of all, is the Evilmerodach of the ſacred Scriptures. Theſe dates muſt be made conſiſtent with each other. Uſher places the captivity of Jehoiachin or Jeconiah in the ſame parallel with the 11th and laſt year of Jehoiakim. This cannot be perfectly exact; for then the 9th year of the captivity muſt be completed before the 9th of Zedekiah could begin, as it is plain from the tables: for the captivity, by Uſher's ſcheme, muſt begin about March, in the year of the Julian period 4115, and the 9th year would cloſe at the ſame time in 4124. In this caſe Ezekiel could not have declared, as he did, in the 9th year write the name of this day: the king of Babylon ſet himſelf againſt Jeruſalem *this ſame day*. This was not a prediction of a future event, but an equally miraculous declaration of an event, tranſacted at a diſtance on the very day when it happened. This then obliges us to ſearch for ſome other time better adapted to our purpoſe.

My ſuppoſition is, that Jehoiakim died in his 11th year, about the end of the 7th month, or the middle of our October; that Jehoiachin reigned 3 months 10 days; at the end of which time he was carried to Babylon; and that the beginning of Zedekiah is to bear the ſame date, or very nearly ſo.

Thus then the captivity muſt be dated from ſome part of the 11th month after that Jewiſh year, which correſponds with the Julian year 4117, before Chriſt 597. But the Jewiſh year beginning in March, the 11th month falls within the next Julian year, anſwering to our January and February. To be then as exact as the nature of theſe tables will allow,

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allow, the date of this captivity begins about the 25th of January in the year before Chriſt 596. There is no difficulty in ſuppoſing that Ezekiel's calculations, as they are ſo much more minute than thoſe of any other of the prophets, would be computed from the day of the captivity; and then it will be eaſy to ſhew that this ſcheme will agree with the ſeveral dates aforementioned. I ſhall juſt premiſe, that when the months are called firſt, ſecond, &c. theſe are not to be conſidered as reckoned from the date of Ezekiel's bondage, but as the real names of the months in the Jewiſh calendar. Thus, for inſtance, when he ſays, (ch. xxix. ver. 1.) In the tenth year in the tenth month, he means the laſt month of the tenth year of his captivity, though but the tenth month, if reckoned from the Jewiſh Niſan. Thus too, in ch. xxxii. he ſays, in the 12th year in the 12th month, in the firſt day of the month, &c. Now this is really but the ſecond month of the 12th year of his bondage, though the laſt of the civil year of the Jews. But when in the following chapter, ver. 21. the prophet ſays, In the 12th year of our captivity in the 10th month; he muſt be underſtood to mean the laſt month of that year of his captivity; viz. about ten months after his former prediction. On this plan, the 9th year of Ezekiel's bondage at Babylon began with the 9th of Zedekiah, about the middle of January, and the ſiege of Jeruſalem commenced in or near the 25th of December in the ſame year; and conſequently the prophets Ezekiel and Jeremiah are perfectly conſiſtent with each other. As eaſily does the 25th year, firſt month and 10th day, mentioned in Ezekiel, ch. xl. coincide with the 14th year from the deſtruction of the Temple; for that 14th year begins in the fourth month ninth day of the Jewiſh year, which anſwers to the latter part of June in the year before Chriſt 573. Now the 25th year firſt month falls in with March the following year, and conſequently during the courſe of the 14th year, which was not cloſed till about four months after.

In like manner, the deliverance of Jehoiachin from captivity may fall in with the 1ſt of Ilvarodamus or Evilmerodach. It is ſaid by Jeremiah[a] to have happened in the 37th year 12th month and 25th day. Now this 37th year begins, as we have ſaid, about the middle of January, in the year before Chriſt 560, and the months and days there numbered lead us to about the 12th of March of that year. Now Evilmerodach aſcended

[a] Jeremiah, ch. lii. ver. 31.

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the throne the year before; but at what time we know not: if we date from his acceſſion, there is no inconſiſtency in ſuppoſing he might releaſe the captive king before his 1ſt year was expired, though that year is marked 2 in the era of Nabonaſſar, which may be accounted for by recollecting the form of that calculation of the Babyloniſh kings, explained in the beginning of this treatiſe. Where elſe indeed can it be placed? If in the month Niſan of the Julian year 4153, then it is confeſſed the 12th month would correſpond with the 1ſt of Evilmerodach; but no part of the 9th year could fall in with the 9th of Zedekiah. If in the Niſan of the next enſuing year, it is plain that the 12th month cannot coincide with any part of the 1ſt year of Evilmerodach. This may be more clear from the following ſcheme:

Julian period, year 4154, beginning Jan. 1ſt.
Nabonaſſarean year 188, beginning Jan. 11th.
Jewiſh year, ſuppoſed to be the 37th of Jehoiachin's captivity, beginning about March 15th.

Now the 12th month and 25th day of the 37th year muſt fall in March of the Julian period 4155, and in the year of Nabonaſſar 189. But Evilmerodach was king in 187, and conſequently his 1ſt year muſt have been completed by any computation before the expiration of 188.

Should it be aſked, why theſe calculations begin from the eleventh month, and not from ſome one preceding, the anſwer may be found by examining the 9th year in the tables. Had this been dated even but from the tenth month, then Ezekiel's declaration, that the ſiege of Jeruſalem began on that very day when he was ſpeaking to the elders, would have fallen in the 8th year, and not the 9th of Zedekiah; that is, juſt one year before the event took place. This mode of computing time from the day of the event may be thought to be different from that of the other prophets; and why, it may be aſked, ſhould Ezekiel be an exception? But it ſhould be obſerved, that the other prophets ſeldom date their predictions by a leſs ſpace than a year; and if any one prophet fix his dates with more preciſion, we muſt ſuppoſe it was with ſome view, and intended to be noticed by the reader.

Sir Iſaac Newton fixes this event at the ſame time with theſe tables, though he begins the 37th year of the captivity in the Niſan of the year 187.

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187. This he is enabled to do, by throwing the 1ſt of Zedekiah higher than I think hiſtory will warrant, which ariſes from what has been treated of before, giving 45 years to Nebuchadnezzar.

It may be objected, that in the 2d Book of Chronicles, ch. xxxvi. ver. 10. this event is ſaid to have happened when the year was *expired*, and conſequently the captivity ſhould be dated from the beginning of the next year; whereas theſe tables place it at the latter end of the preceding Jewiſh year. But in anſwer, it may with truth be ſaid, that the Hebrew particle *lamed*, on which this tranſlation reſts, may as well ſignify *at* or *about* the return of the year, as that the year was expired, which is conſiſtent with the plan here followed.

In the next place, the dates of 70 years in the prophet Zechariah, ſhould be conſidered, as they ſeem to have confirmed Sir Iſaac Newton in the opinion of adding 2 years to Nebuchadnezzar's reign. This however is not apparently neceſſary; the words of the prophet are, "In the eighth month, in the ſecond year of Darius, came the word of the Lord unto Zechariah," (ch. i. ver. 1.)—And again—"Upon the four and twentieth day of the eleventh month, or Sebat, in the ſecond year of Darius, the angel of the Lord ſaid, How long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years," ch. i. ver. 7 and 12. From the 2d of Darius, therefore, we muſt look back 70 years for the beginning of the Lord's indignation. Sir Iſaac Newton fixes it to the 9th of Zedekiah, when the ſiege was undertaken: but it may as properly be placed in the 7th year, when Zedekiah broke his oath, which ſeems to have been followed by immediate vengeance againſt the fenced cities of Judah, and at laſt againſt Jeruſalem. It cannot be denied that the ravage of war may be ſeverely felt in a country, before the metropolis is formally inveſted; and then, from the year, Julian period 4194, count 70 years, and it brings you to 4124, correſponding with the 7th of Zedekiah. One obſervation is obvious enough, that as the prophet reckons by the Jewiſh year, beginning in March, ſo when he names the eleventh month, anſwering to part of January and February, and yet calls it the 2d year of Darius, it is plain that he computes the time from the acceſſion of Darius, and does not follow the mode of the era of Nabonaſſar. If he had, he muſt have placed his ſecond viſion in the 3d year of Darius. The other date is found in ch. vii. ver. 1.

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"In the fourth year of king Darius, the fourth day of the ninth month, (viz. about the 20th of November) the word of the Lord came unto me, ſaying, Speak unto all the people of the land, and unto the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh month, even thoſe 70 years, did ye at all faſt unto me?" Theſe words imply, that the Jews had obſerved two diſtinct faſts for 70 years before the fourth year of Darius. Sir Iſaac Newton ſuppoſes them to be memorials of the temple being burnt, and the murder of Gedaliah; but they might as well be in memory of the ſiege of Jeruſalem, and the final extinction of their hopes by the departure of the Egyptian forces. The fourth of Darius, according to the era, falls in with the year before Chriſt 518, of the Julian period 4196. The 70th year upwards is that, when Jeruſalem was ſtrictly beſieged, (having been inveſted about ſix months before) and when the famine prevailed in the city. The failure of the alliance with Egypt was moſt probably about the 7th month; for Ezekiel uttered a prophecy againſt them in the 10th month, that their perfidy ſhould be ſeverely puniſhed; and the intelligence might be ſo long in coming from Judea to Babylon, the reſidence of the prophet. If ſo, this will account for the ſecond faſt. Many would indeed ſuppoſe that Ezekiel could not receive the news ſo ſoon; for that prophet's account of the city being ſmitten, is dated in the year after, and about 18 months after the event. But this does not imply that the intelligence then brought was the firſt news of the deſtruction, but a more particular relation, delivered at a time when the hand of the Lord was upon him, and when God vouchſafed to confirm the teſtimony, and to declare the cauſe and effect of the calamities they had juſt undergone [a].

As for the era of the burning of the temple, it was ennobled by a conſolatory completion; for the new temple was finiſhed in the 6th of Darius in about February, that is, within the 70th year, dated from the fourth month when the city was taken. For the 1ſt year began about June, year before Chriſt 586, Julian period 4128, and the 70th of conſequence in the ſame month in the year before Chriſt 517, Julian period 4197: ſo that the next February, concurrent with the 6th of Darius, falls in with the year before mentioned. This analogy is too ſtriking to

[a] Ezek. ch. xxxii. ver. 21—33.



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be omitted in this ſhort account of the tables, though it is not particularly noticed in the ſacred writings.

The next point to be conſidered is much more difficult to ſettle; viz. whether the Belſhazzar of Daniel is the Ilvarodamus or the Nabonadius of the era of Nabonaſſar. Sir John Marſham thinks he is the Evilmerodach, while Raleigh, Uſher, Newton, Prideaux, the authors of the Univerſal Hiſtory, Rollin, and indeed many others, are poſitive that Belſhazzar was Nabonadius[a]. This opinion reſts on the authority of Joſephus, who applies the narrative of the prophet to the taking of Babylon by Cyrus, in the 10th book of his Antiquities of the Jews. But his authority is much weakened when we find he embraces another opinion in his book againſt Apion; for he there cites Beroſus, concerning the hiſtory of Babylon, and appeals to him as corroborating the truth of the ſacred Scriptures; though his account of the taking of Babylon is every way diſcordant with ſuch an application of Daniel's text. It is clear from the prophet's words, the feaſt was at Babylon, that the king Belſhazzar was preſent, and being troubled with the viſion of a hand writing on the wall, ſent for Daniel to expound the inſcription. His explanation was, firſt, that the king's days were numbered; intimating he ſhould die ſoon: ſecondly, that his kingdom was divided and given to the Medes and Perſians. The firſt part was verified that very night by the violent death of Belſhazzar. Such is Daniel's account, which does not apparently refer to the laſt taking of Babylon. Let us now hear the relation of Beroſus, in reſpect to

[a] It is ſaid by the Perſian hiſtorians quoted by D. Herbelot, (ſee *Bahaman* and *Kireſh*) that Bahaman, called Ardſhir, who is ſuppoſed to be the Artaxerxes Longimanus of the Greeks, attacked Balthaſar, who governed Babylon, and ſent Kireſh or Cyrus in his room, who greatly favoured the Jews. From this, ſome writers have doubted the true age of Cyrus. Now the congruity of the era of Nabonaſſar with the Greek hiſtorians, and of both with the ſacred writings of Ezra, &c. prove the authenticity of the facts. The author of the Ancient Univerſal Hiſtory allows this may be a miſtake, (vol. v. 8vo. Ed. p. 423.) as both Cyrus and Artaxerxes Longimanus favoured the Jews. The learned tranſlator of the life of Nadir Shah grants, that in the hiſtory of the Caianian family there ſeems to be *a chaſm* of *many* years in the annals of the Perſians, as they omit three reigns. Whatever was the cauſe of this omiſſion, it deſtroys the credit of the Oriental hiſtorians. Theſe Caianians are the ſame with the Perſian kings, from Cyrus to Darius Codomannus, a period which falls in the moſt enlightened age of Greece; and more particularly unfortunate is it, that the three kings omitted, viz. Mnemon, Ochus, and Arogus, had conſtantly an intercourſe with the Grecian ſtates, and were the laſt kings but one of that family. Sir W. Jones ſuppoſes the records might be loſt or neglected during the Grecian wars. If this were the caſe, (which I doubt) ſtill the memoirs of this Caianian family are not to be truſted by the author's own confeſſion. Life of Nadir Shah, pref. p. liii.

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this great event. Nabonnidus, ſays he, led an army againſt Cyrus, but, being defeated, ſhut himſelf up in the city of the Borſippeni: Cyrus then beſieged and took Babylon, and afterwards marched againſt Borſippa. Nabonnidus, being unable to endure a ſiege, ſurrendered himſelf to Cyrus, who treated him kindly; but ſent him into Carmania, where he died. From this narrative it appears that the king was neither in Babylon during the ſiege, nor was he ſlain afterwards: yet Joſephus affirms immediately after, that this whole citation from Beroſus is quite agreeable to their ſacred books [a]. If ſo, the feaſt of Belſhazzar, in Daniel, muſt relate to ſome other king of Babylon, before Nabonadius. Let me now apply it to Evilmerodach. The character of luxury and drunkenneſs is applicable to him, and alſo to Belſhazzar; and as the one is ſaid, by Daniel, to have been ſlain, the other was aſſaſſinated, according to Beroſus. Evilmerodach was the ſon of Nebuchadnezzar, as we find in the ſame author; and Daniel gives that title to Belſhazzar in ſeveral places. It is allowed, that, in the language of the ſacred Scriptures, the word *ſon* may ſignify a grandſon, or lineal deſcendant; but Jeremiah had prophecied that thoſe nations ſhould ſerve Nebuchadnezzar and his ſon, and his *ſon's ſon* [b]. The ſon was doubtleſs Evilmerodach, and the grandſon was, I think, Nabonadius. Now, if Daniel had meant the laſt king of Babylon, Nabonadius, under the name of Belſhazzar, he would moſt probably have called him grandſon, and not the ſon; as he would ſeem elſe to contradict Jeremiah's prediction. Nor is there any inconſiſtence in the length of the reign, for Daniel does not mention more than the third year of Belſhazzar; and the era of Nabonaſſar, when rightly underſtood, gives that very ſpace to Ilvarodamus, or Evilmerodach.

So far the circumſtances all concur; but one difficulty ſtill remains, which the authors of the Univerſal Hiſtory deem inſuperable, viz. that, in *our* verſion of Daniel, Darius the Mede took the kingdom immediately after the death of Belſhazzar.

This, if clearly proved, would ſettle the point againſt me; but the fidelity of the tranſlation may be juſtly ſuſpected. The words are, 'in that night was Belſhazzar, king of the Chaldeans, ſlain; *and* Darius the Median took the kingdom.' But the Hebrew *vau*, here tranſlated

[a] Ταῦτα σύμφωνον ἔχει ταῖς ἡμετέραις βίβλοις τὴν ἀλήθειαν. Joſeph. Hudſ. p. 1344. l. xxxiii.

[b] Jeremiah, ch. xxvii. ver. 7.



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*and*, is often uſed in an indefinite ſenſe, correſponding with the Engliſh particle *now*; ſo that we may as well ſuppoſe the chapter ſhould have ended at the word *ſlain*; and the hiſtory of Darius might be inſerted in the next, though not following it immediately in time, as the prophet Daniel does not obſerve a chronological order in the arrangement of his facts. It muſt be owned, that Sir John Marſham endeavours to remove the difficulty in another manner; by ſuppoſing Nerigliſſar, the ſucceſſor of Evilmerodach, to be Darius the Mede; thus tacitly allowing the integrity of our preſent verſion; but as this aſſertion is without proof, ſo neither is it neceſſary to have recourſe to ſo forced an expedient.

The viſion, as interpreted by Daniel, had two diſtinct parts: the firſt was a prediction of the king's death, which was fulfilled by a conſpiracy that very night; the other was the transfer of the empire of Babylon to the Medes and Perſians. This might not be immediate; but the completion of the firſt would enforce a belief of the ſecond. The prophecy of Iſaiah to Ahaz was confeſſedly of this nature [a]. The moſt important part was the hope of the Meſſiah; but this was a diſtant event, deſcribed from ver. 14 to 16, and could not afford preſent comfort: wherefore he previouſly foretells that the abhorred land ſhall be deprived of both her kings before that Shear-Jaſhub his ſon, then an infant, ſhould be able to diſtinguiſh good from evil. Theſe prophecies ſeem nearly parallel inſtances; and many more might be urged, if neceſſary. All that ſhall be added to theſe arguments is, that it may ſeem more conſonant to the ſpirit of prophecy, that Daniel ſhould foretell the deſtruction of Babylon, under Evilmerodach, viz. before its decline, than in the laſt of Nabonadius, when the Medes and the Perſians had overrun the empire, and were beſieging the capital city. As for Herodotus, he is ſilent as to the king of Babylon during the ſiege; for it is plain he reſerved many facts, relating to thoſe monarchs, for his intended hiſtory of Aſſyria; ſo that his teſtimony does not weigh on either ſide. Xenophon, I own, is poſitive as to the death of the king at the capture of Babylon; and how far his evidence weighs, I am very conſcious from the excellence of his character; though it is certain that his Cyropædia was not followed by the beſt hiſtorians of antiquity [b].

[a] Iſaiah, ch. vii. ver. 3—16.
[b] In diſcuſſing the life of Cyrus, I ſhall give my opinion of the Cyropædia.

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The diviſion of the chapters in our Bible can give no authority to either ſide, being merely human invention. Junius and Tremellius, in their verſion, certainly underſtood it in the ſame ſenſe as I have ſuggeſted; for they end the fifth chapter of Daniel at the 30th verſe, "interfectus eſt Beltſchatzar rex Chaldæorum," and begin the next with "Darius *autem* Medus, &c." The apocryphal book of Baruch likewiſe (which may have ſome authority in hiſtory) calls the ſon of Nebuchadnezzar, Balthaſar; and this he muſt borrow from the prophet Daniel, and conſequently might think the Belſhazzar the ſame as Evilmerodach.

Sir I. Newton, indeed, ſuppoſes that Evilmerodach was in diſgrace[a] when Baruch wrote, and therefore Balthaſar, or Belſhazzar, is named as the next in ſucceſſion; but I know no authority for this ſuppoſition. Thus, having balanced theſe arguments, let the reader determine for himſelf. Whichever king is ſuppoſed to be the Belſhazzar of the ſacred Scriptures, the truth of the prophecies will remain unimpeached: but it may be obſerved, that the opinion of Uſher, and the other writers, is only ſupported by the antiquities of Joſephus; and this hiſtory is contradicted by another work of the ſame author, equally authentic with the former.

The hiſtory of Cyrus is the next remarkable circumſtance in order of time. This has exerciſed the abilities of many writers, both ancient and modern, who have either rejected or adopted the different dates, as would moſt eaſily coincide with the ſyſtem they embraced. However, it is generally agreed that he died in the year of the era of Nabonaſſar 219, which is marked as the 1ſt of Cambyſes; but what his age was at his death, is more uncertain. Lucian, a lively and pleaſing writer, ſays, in his Macrobii, that he lived 100 years, and died of grief at ſeeing the miſconduct of his ſon Cambyſes. This account is improbable; nor is it admitted by any other writer. Cicero, on the authority of Dinon, an old author of Perſian hiſtory, ſays he lived to his 70th year[b]. This then fixes his birth to the year of the era 149; which, being generally accepted, I ſhall not diſpute. Different accounts are given of his birth. Herodotus had received four, out of which he has related that which ſeemed moſt probable; but even this was ſo highly embelliſhed by the Eaſtern writers, that he is obliged to render it more palatable, by explaining away the miracle of his being nurſed by a bitch. I have no doubt Herodotus found

[a] Newton's Chronol. p. 302. [b] De Divinat. l. i. c. 23.

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the narrative ready formed to his hands; and the dream of the king of Media is no improbable circumſtance, as this ſpecies of divination was much regarded in the Eaſt. Juſtin[a] differs, in ſome few points, from Herodotus, and makes it more miraculous; ſo the hiſtorian, whom he abridged, Trogus Pompeius, might follow ſome other of the three reports which Herodotus had rejected.

Xenophon has ſtripped it effectually of the marvellous, by only mentioning the names of his parents; in which he agrees with Herodotus and others. There is indeed one general conſent; that the king of Media married his daughter Mandane to Cambyſes, a Perſian. Juſtin calls him "mediocris vir;" Herodotus only ſays he was of a *good family*, οἰκηίης ἀγαθῆς, and a *gentle diſpoſition*; but Xenophon makes him king of Perſia. Theſe three accounts may be reconciled. We are told by Herodotus, it was the cuſtom of the Perſians to reſpect the royal family in a conquered province, and often appoint them to the throne. Now as the Perſians were known to reſemble the Medes, and to have derived many of their cuſtoms from that nation, this might be one; and, as Perſia had been conquered ſome years, it was good policy in the king of Media to look out for one of the blood royal, and attach him to his intereſt by marrying him to his daughter. Yet as the royal branches are ſubject to danger when a kingdom is overturned, Cambyſes might chooſe an obſcure, or at leaſt not an elevated, ſtation, to avoid the envy reſulting from his family connections; which, too, might agree with his natural diſpoſition. Hence he might juſtly be called "mediocris vir" when he married Mandane, as his elevation to the throne was a conſequence of the marriage; and Herodotus would mention his family with reſpect, being deſcended from Achæmenes, the founder of the royal race of Perſia. Xenophon, laſt of all, might call him king at the time of the birth of Cyrus, as he might be crowned before that event. I ſhall not controvert the further account of Xenophon, that Cyrus viſited his grandfather in Media in his 12th year, and returned to his father Cambyſes, where he ſtayed till he was ſent into Media with an army. Thus we are nearly agreed as to the beginning of Cyrus; but the ſubſequent facts of his reign are much perplexed. The principal diſcordance is in this one point. Did Cyrus receive the kingdom of Media by inheritance, or by conqueſt? Xenophon aſſerts the for-

[a] Juſtin. l. i. c. 4.

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mer in his Cyropædia; in which he is followed by Uſher, Prideaux, and the authors of the Ancient Univerſal Hiſtory. All the ancient writers, however, except Xenophon, are as poſitively of the latter opinion [a], viz. Herodotus, Cteſias, Ariſtotle de Rep. Plato, Diodorus Siculus, Strabo, Juſtin, &c [b].

Theſe authorities are conſidered as of little importance in compariſon with Xenophon, who had, ſay the writers of the Univerſal Hiſtory, frequent opportunities of enquiry while he attended the younger Cyrus into Aſia. I am far from conteſting this point: he certainly gained ſome knowledge of the ancient hiſtory of Media, as may be proved from the facts he relates in his Anabaſis: but, unfortunately, theſe very facts contradict the Cyropædia, as the reader may judge from the following paſſage, in his third book, noticed by the ingenious W. Moyle, in his letters to Dr. Prideaux [c]. It is there found, that, when the 10,000 Greeks were marching by the Tigris in their famous retreat, they met with two large deſerted cities on its banks, Lariſſa and Meſpila, formerly inhabited by the *Medes*. The words he uſes are, τὸ παλαίον, for one, and ποτὲ for the other. Theſe cities, he ſays, were taken by the Perſians in their wars with the Medes. Meſpila, he adds, was the city to which the queen of Media fled ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. Can any other direct ſenſe be given to this paſſage, than that the Median empire was deſtroyed by the Perſians [d]? Hutchinſon, in his note, endeavours to explain the ſenſe away; and Uſher, to remove the difficulty, denies the Anabaſis to be Xenophon's work, againſt the teſtimony of all antiquity in its favour [e]. To ſuch expedients are we driven, by forcing hiſtorical evidence to give way to ſyſtem. This war, mentioned by Xenophon, cannot be applied to the time when the Medes revolted under Darius Nothus, for that war was but ſix years before the expedition of Cyrus; and ſo elegant a writer

[a] Plato, in the Menexenus, has theſe words: Κῦρος ἐλευθερώσας Πέρσας—τοὺς δεσπότας Μήδους ἐδουλώσατο.

[b] Zonaras agrees with Xenophon, but he may be conſidered as a modern.

[c] Moyle's Works, vol. ii. p. 42.

[d] The word ἀπώλεσαν is a correction of Stephens. Leunclavius reads ἀπώλυσαν, which Hutchinſon ſeems to think was the *old* reading; but, to ſupport his ſyſtem, admits the emendation of a modern critic. The grammatical ſenſe of each word muſt be left to abler linguiſts; but the ſieges of each city prove the Medes were at war with the Perſians.

[e] We might at leaſt produce twenty ancients, of eſtabliſhed character, who have declared the author to be Xenophon. It is confeſſed, that, in the third book of his Hellenics, he ſays Themiſtogenes wrote a hiſtory of the retreat of the ten thouſand; but his own account of that expedition might have been written afterwards.

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would not have uſed the word παλαίον in the relation of ſo recent an event. Hutchinſon, however, plumes himſelf on the diſcovery of a paſſage in Herodotus[a], indicating a revolt of the Medes under Darius Hyſtaſpes, to which the words ſhewing an older date might be applied. But then he ſhould have remembered the geographical ſituation of Lariſſa and Meſpila, on the banks of the Tigris, that is, in thoſe parts of Aſſyria Proper, moſt diſtant from Media; conſequently the Medes muſt have been in poſſeſſion of *all* Aſſyria before they could have poſſeſſed thoſe cities, which could not be the caſe after the Perſians were maſters of the empire. This too excludes the idea of any more ancient war between the Medes and Perſians; for though the kings of Aſſyria from Pul might be, and I think were, of the race of the Medes, yet they were not reduced by the Perſians, but by the Babylonians, and Cyaxares the Mede; and part of the region of Aſſyria Proper was given to Nebuchadnezzar after the deſtruction of Nineveh[b]. As for the 2d race of Median kings deſcended from Deioces, they ſeem never to have poſſeſſed all Aſſyria, but under the conduct of this Cyrus who is the object of our preſent enquiry; ſo that no other war can be meant but that between Cyrus and the laſt king of Media, without overturning the credit of all hiſtory. Yet however clearly the fact may be proved that the Perſians actually conquered Media, yet the time when it happened is more difficult to aſcertain, as there are various accounts of the beginning of the reign of Cyrus. Herodotus gives him 29 years complete, and Cteſias (whom Euſebius and Juſtin follow) extends it only to the 30th year, ſo that theſe two authors are nearly agreed. The era of Nabonaſſar allows him only 9 years reign over Babylon. Xenophon obſcurely hints that he reigned many more, but does not fix the duration of his authority.

The dates of Cteſias and of the era may both be nearly true, for Cyrus acquired different kingdoms at ſeveral times. Herodotus and Cteſias ſay, he not only revolted from Aſtyages, but conquered Media in the firſt year of his reign, viz. in the 30th year before his death, correſponding

[a] Herod. l. i. 130.

[b] Herodotus, mentioning the conqueſt of Nineveh by the Medes under Cyaxares, (which he tells you he meant to deſcribe more particularly in another work) has theſe deciſive words; τοὺς Ἀσσυρίους ὑποχειρίους ἐποιήσαντο [ſcilicet Medi] πλὴν τῆς Βαβυλωνίης μοίρης. Thus we ſee part of Aſſyria Proper was given to the Babylonians, and we may conclude this part was that on the Tigris contiguous to the dominions of Nebuchadnezzar.

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with the year before Chriſt 559. This date of the conqueſt is of very doubtful authority; for it appears by the tables, this year was the 1ſt of Nerigliſſar, king of Babylon; who, as we are informed by Beroſus, made a ſtrong alliance with Croeſus of Lydia and other nations, to check the riſing power of the Medes. His reign continued 4 years, during all which time he was at war with the king of Media; being the firſt beginner of that ruinous conflict, which, after a continuance of 21 years, ended in the deſtruction of the kingdom of Babylon. Now it is difficult to conceive that Cyrus conquered Media at this time; for, by the conſent of many good hiſtorians, the Medes were victorious over the Perſians till the deciſive battle was fought at Paſargadæ [a], a city of Perſia Proper, very diſtant from Babylon, when the revolt of Harpagus turned the balance in favour of Cyrus. This account is inconſiſtent with the idea of the Babyloniſh war, which employed the united forces of Media and Perſia. But yet it is not neceſſary to deny that Aſtyages might be depoſed by Cyrus at this time, who, moſt probably, ſet up Darius the Mede, the ſon of Aſtyages, and received the title of king of Perſia, either in partnerſhip with his father Cambyſes, or in conſequence of his death. Such depoſitions are not unfrequent in deſpotic countries, and very often have no immediate effect on public affairs. From this time, Cyrus might have great influence in Media; and the more ſo, as it is generally agreed he commanded the Median army in the war of Babylon: but whether Perſia was ſtill a dependant province, is a matter of further enquiry. Strabo indeed follows Herodotus and Cteſias, in ſuppoſing that Cyrus had conquered Media before he took Sardes: but this laſt event was certainly prior to the taking of Babylon; and we are informed by the prophet Daniel, that Darius the Mede at that time took the kingdom of Babylon.

Whom then are we to conſider as Darius? Some have conceived it to be Cyrus under another name: but to ſupport this opinion they are obliged to do violence to the verſion of Daniel, who is ſaid to have proſpered in the reign of Darius *and* in the reign of Cyrus the Perſian. It may be alleged, that the Hebrew *and* may ſignify, *that is*, and then the identity

[a] Strabo, l. xv. p. 730. Ed. Paris. This is the more probable, as Cyrus founded a city, built a palace, and erected his monument, at Paſargadæ, which might have been an obſcure place before; and thus left oſtenſible monuments of his victory to after ages. Strabo calls this τὴν ὑστάτην μάχην, implying there were others before.



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of their perſons might be allowed: as Darius might be his appellative in Media, and Cyrus in Perſia. But leaving this to abler grammarians, I truſt more to the argument of the great Newton, that wherever Darius is introduced, the Medes are named before the Perſians; and as Daniel regulated the executive part of government by the laws of both nations jointly, it may be concluded Darius governed both. Cyrus too is only called the king of Perſia, or ſimply the Perſian, without the name of Media, whereas Darius is ſaid to have been the ſon of Ahaſuerus, of the *ſeed of the Medes*. This ſeems to imply a diverſity of perſons in the prophet Daniel; and the book of Eſther (moſt certainly written after Cyrus) corroborates that opinion, by always placing the names of the Perſians before the Medes, wherever they are jointly mentioned; for the former were ſuperiour to the latter, when that hiſtory was written. From the ſettlement of Cyrus in the empire, the Perſians took the lead; before that time, the Medes were predominant: and it ſeems very clear from Daniel, that there was then a king of Media and Perſia; and why was Media inſerted before Perſia, if Cyrus was the perſon intended by the prophet? The ſucceſſors of Cyrus conſidered themſelves as chief, and ſhewed a moſt rooted jealouſy and hatred of the Medes ſo early as the reign of Cambyſes. This may be known from the laſt words of that monarch, in the 3d book of Herodotus; and the frequent revolts of Media in after times ſtrongly confirm this opinion. Allowing thus much to be probable, we may grant with Xenophon, that there was a king of Media at the taking of Babylon, and of conſequence at that of Sardes: but as Cyrus had the title of king, and the command of the Median army, Herodotus and Cteſias might confound two different events; viz. the war againſt Darius the Mede after the taking of Babylon, with the depoſition of Aſtyages before the Lydian war.

Other arguments may be drawn from Iſaiah, who deſcribes the Medes as the leading nation againſt Babylon in ch. xiii. ver. 17. I confeſs, he afterwards ſays, "Go up, O Elam: beſiege, O Media," in ch. xxi. ver. 2. and many may turn theſe words in favour of the contrary opinion, on a ſuppoſition that Elam means Perſia; and therefore the placing it firſt in Iſaiah may imply that Perſia took the lead at the ſiege of Babylon. But it ſhould firſt be proved that Elam and Perſia mean the ſame country; which the ſacred books, far from proving, ſtrongly oppoſe. The prophet Daniel writes, that Shuſhan

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Shuſhan was the capital of Elam [a]; which city was never aſcribed to Perſia Proper. In after times, Elam was called Suſiana: but the veſtiges of its ancient name were continued in that of Elymæi, a nation bordering on its northern confines [b]. It was a large diſtrict, contiguous to Perſia Proper, but independent of it, and governed by a particular ſatrap, whom Xenophon calls king of Suſa. This land of Elam was probably a diſtinct ſovereignty in the 9th year of Nebuchadnezzar, for Jeremiah at that time foretells its ſubjection [c]. Ezekiel ſays, it was ſubdued about the 19th year of the ſame monarch; and we cannot date the loſs of its independence more preciſely, than the intermediate 10 years. It is enough to know it was a part of the Babylonian kingdom in the 3d of Belſhazzar, as Daniel informs us. Now ſuppoſe Belſhazzar to be the Ilvarodamus, or the Nabonadius of the era of Nabonaſſar, ſtill Elam cannot ſignify Perſia; for in either of thoſe reigns, Perſia muſt be conſidered as a province of Media, or an independent kingdom under Cyrus. To confirm it ſtill further, Iſaiah, in a prophecy levelled againſt Jeruſalem, ſays, "Elam bare the quiver [d]."

Now whether we apply theſe words to the Aſſyrian invaſion of Judea, or the Babylonian, yet as Perſia was not ſubject to either kingdom, ſo it could not be an aſſociate with either in the war againſt that country; but the *Elamites* might accompany Nebuchadnezzar to the ſiege of Jeruſalem, being then reduced under his power.

Why then, it may be aſked, if Elam was a province of Babylonia, is it named before Media, as a principal actor againſt that city. This diffi-

[a] Ch. viii. ver. 2.

[b] Strabo, l. xi. p. 522, 524. Ed. Paris. Theſe mountaineers were conſidered as robbers, and never were thoroughly ſubdued; but they might, in former times, be included in the kingdom of Elam, and conſequently retain their name.

[c] Jeremiah, ch. xlix. ver. 34, 39. This is by implication; for the 1ſt of Zedekiah correſponds with the 9th of Nebuchadnezzar. So likewiſe in Ezekiel, ch. xxxii. ver. 24. the twelfth month of the 12th year anſwers to the 19th of the ſame king of Babylon. Having made this reference to Jeremiah, it may be neceſſary to mention, that the authors of the Ancient Univerſal Hiſtory endeavour to prove that Elam means Perſia, becauſe the Prophet ſays, "In the latter days, I will bring again the captivity of Elam, ſaith the Lord." This they apply to Cyrus; and no one will oppoſe it. The concluſion, however, may not be juſt: for, as Cyrus made Shuſhan his principal abode, not only juſtice, but policy, would induce him to recall the Elamites from Babylon, without ſuppoſing Elam to be the ſame with his hereditary kingdom of Perſia.

[d] Iſaiah, ch. xxii. ver. 6. The title of this chapter in our verſion muſt be wrong, for Jewry was never invaded by the Perſians. The title in the Geneva Bible refers this prophecy to the time of Nebuchadnezzar.



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culty is ſolved by Xenophon, in the inimitable hiſtory of Abradatas and Panthea, the foundation of which may be true. This Abradatas was king of Suſa, who, having been kindly treated by a former king of Babylon, (which muſt be Nerigliſſar) ſtood firm to his allegiance; but being neglected and ill uſed by the laſt king Nabonadius, meditated a revolt. At this time his wife Panthea was a priſoner in the camp of Cyrus, and being treated honourably, his gratitude led him to join with the Medes and Perſians. His troops, it is ſaid, were of great ſervice; and as he was king or ſatrap of Suſa, or Shuſhan, they muſt have been Elamites; and then Iſaiah properly names that nation firſt, as they were the guides and conductors of the Medes.

Some have too raſhly aſſerted, that Perſia was called Elam by the ſacred writers, until the reign of Cyrus. This is a miſtake; for Ezekiel twice mentions the Perſians; in one place, prophetically; but the completion of the prophecy was anterior to the reign of Cyrus. In the other inſtance, the Perſians are ſimply mentioned as compoſing a part of the mercenary troops of Tyre [a] in his own time. If this objection be removed, and the former arguments ſtand unconfuted, there might be a king of Media, who ſucceeded Aſtyages, as Xenophon and the ſacred Scriptures affirm; and Aſtyages ſtill might be depoſed by Cyrus, as Herodotus and Cteſias agree in that fact.

Many have denied the depoſition of the Median king, ſuppoſing it would derogate from the character of Cyrus, as it is given us in the ſacred Scriptures; but as the particulars of that hiſtory are little known, how ſhall we decide on the provocation to a revolt? Diodorus Siculus [b] and Ariſtotle join in cenſuring the Medes as cruel and effeminate tyrants; and Cyrus might juſtly concur in ſetting aſide his relation, to deliver his own country from ſo dreadful a ſcourge. Till the contrary is proved, this ſuppoſition is equally admiſſible with any other; and the character of the king of Perſia will not be ſeverely cenſured.

Having endeavoured to clear away the obſcurities in the beginning of the reign of Cyrus, there is no objection to granting, that Armenia was tributary to the Medes at this time; that Cyrus ſuppreſſed the defection

[a] Ezekiel, ch. xxxviii. ver. 5. and ch. xxvii. ver. 10.

[b] Diod. Sic. p. 342. Ed. Rhodomanni. 1604. Ariſtot. de Rep. p. 541. Ed. Paris. 1654.

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in the firſt inſtance, and obliged them to aſſiſt in the war [a]. The progreſs of his arms may be truly deſcribed by Xenophon in the main; and the fate of the Babylonian commander ſeems to coincide with the laſt of Nerigliſſar's reign, and may allude to the death of that monarch.

At this period Xenophon fixes the revolt of the Hyrcanians to Cyrus; a nation, ſays he, bordering on Aſſyria, by which he means Babylonia [b]. Now there is but one country called Hyrcania, and that lies on the eaſtern coaſt of the Caſpian ſea; far diſtant from any part of Babylonia, or its dependencies, the whole kingdom of Media being interpoſed. Hutchinſon in a ſhort note ſeems to apprehend for once, that Xenophon may have been miſtaken, but does not attempt to trace his miſtake to the ſource [c]. I cannot but think theſe revolting Hyrcanii were the *Orcheni*, a nation mentioned by [d] Strabo and Pliny as ſubject to Babylonia. Their capital city was, as it appears, the Orchoë of Ptolemy, ſituated a little to the north of Teredon, above the Perſian Gulf. From this ſituation it is clear they were on the borders of the kingdom, and conſequently lay more open to foreign invaſion, and were, by their diſtance from the capital, more liable to revolt.

In this light, the junction of the Orcheni with Cyrus may be eaſily credited; and Xenophon, from his defect of geographical knowledge in reſpect to Aſia (but little known to the Greeks before Alexander the Great), might miſtake them for Hyrcanii, a name very ſimilar, and more familiar to a Grecian ear. I would, if poſſible, lay the fault on a tranſcriber, had not the author unfortunately ſaid, that the Sacæ, a Scythian tribe, were contiguous to the Hyrcanii. This is true of the real Hyrcanii on the Caſpian ſea, but cannot be ſaid of any country ſubject to Babylon. By this geographical errour Xenophon diſturbs his hiſtory; for he makes a Scythian tribe revolt from the Babylonians, becauſe they wanted to enſlave them; a grievance, which, from their local ſituation, could have no exiſtence [e].

[a] Xenoph. Cyropæd. l. iii.

[b] Ὑρκάνιοι ὅμορροι μὲν τῶν Ἀσσυρίων εἰσίν. p. 73. Ed. Leuncl.

[c] Hutchinſon however in his map places, without authority, both the Hyrcanii and Sacæ to the weſt of the Euphrates.

[d] Strabo, l. xvi. p. 739. Ed. Paris. Plin. l. vi. c. 26. p. 332. Ed. Harduin. alt.

[e] Let me add to this the authority of Juſtin, who ſays that Cyrus, when he had ſubdued Aſtyages, not only ſaved his life, but made him governor of *Hyrcania*. This implies that the Hyrcanians were, in Juſtin's opinion, ſubject to Media before the time of their ſuppoſed revolt from the Babylonians.

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The war of Lydia is well deſcribed by Herodotus and Xenophon. The latter indeed ſuppreſſes every circumſtance tending to ſhew, that Cyrus at firſt deſigned to put the king of Lydia to death: however, the relation of Herodotus has no mark of inconſiſtence; and Sardes was ſo near the Grecian colonies in Aſia Minor, that he might eaſily procure information. From hence to the ſiege of Babylon, little memorable is related of Cyrus. Herodotus ſays, that during his march to Babylon he waſted one entire ſummer in dividing the river Gyndes into ſmall ſtreams, out of revenge for the loſs of one of his ſacred horſes, which was drowned in its paſſage. We may allow the fact, but deny the motive. Reſentment and ſuperſtition are ſeldom the faults of a politic conqueror; and Cyrus could not be ſo far miſled, as to ſacrifice his preſent advantage for the loſs of a ſingle horſe. The truth is, that the river Gyndes flows from the mountains of Matiana, and falls into the Tigris; conſequently it lies between Perſia and Babylon. From hence it may be inferred, that Cyrus had been raiſing freſh troops in his own kingdom; and if the new levies were not all aſſembled, or ſufficiently diſciplined, he might be obliged to wait a ſeaſon on the banks of the river. In this interval, two motives would concur to divide the great ſtream into ſmall ones. Inactivity is fatal to an army, in the firſt place; and laſtly, the diviſion of a river into rivulets is the only mode of improvement in thoſe parts, where the ſoil, though naturally fertile, was deſtitute of water. All who have ſtudied the deſcriptions of ancient or modern Perſia know this to be true; and Cyrus was juſtified in converting this interval of time to the benefit of his territories [a]. If it now be ſuppoſed, that one of the ſacred horſes had really been drowned in paſſing this river, the ſuperſtition of the Perſian ſoldiers was ſuch, that this ominous event would actuate them to work cheerfully, and Cyrus himſelf might urge it as a principal cauſe of his ſtay; for the real ſprings of action are ſeldom known to the bulk of an army.

The ſiege of Babylon is related by Herodotus and Xenophon nearly in the ſame manner: viz. that he took it by draining the river, and introducing the troops through the dry channel by night. The time of the capture muſt have been in the year 538 before Chriſt, the 1ſt of Cyrus, in the era of Nabonaſſar. The ſacred Scriptures indeed inform us, that Darius the Mede took the kingdom, and for ſome time reſided at Babylon;

[a] Polyb. l. x. excerpt. 4. Voyage en Arabie, par C. Niebuhr, t. ii. p. 137.

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for the appointment of Daniel to the preſidency, the accuſation of the prophet, and his miraculous deliverance from the den of lions, were all tranſacted in that city, and under the inſpection of Darius himſelf. But theſe events might have happened in a ſhort ſpace of time; and, on the departure of the king of Media, Cyrus probably joined in a revolt with the citizens of Babylon; who, being juſt conquered, would ſubmit to the Perſian, rather than endure the Median, yoke. Now if the revolt was excited after one Thoth, and Cyrus choſen king before the next, the name of Darius muſt, from the very conſtruction of the table, be omitted in the era of Nabonaſſar. The war might continue for 2 full years; but Cyrus being victorious in the 3d year of his reign over Babylon, releaſed the captive Jews, and, as it ſhould ſeem, the Egyptians alſo, in what Ezra the ſcribe properly calls his 1ſt year, as he was not till then eſtabliſhed in the empire. His decree for the delivery of the Jews is dated from Media; ſo that we may rationally ſuppoſe he was ſettling his new made conqueſts at this time.

For the after tranſactions of his reign, Xenophon affords us but a very imperfect relation. He indeed gives him in marriage to the king of Media's daughter after this event, which implies that he reigned many more years over Babylon than the era of Nabonaſſar will allow; for his ſons were grown up at his death. This however is ſo contradictory to all other hiſtorians, that we may ſafely deny the fact; and the more ſo, as Xenophon himſelf grants there were other accounts of his marriage. It is more eaſy to conceive that he now reduced all the country of Phœnicia; and by means of its fleets conquered Cyprus, a rich and fertile iſland; the poſſeſſion of which ſecured the maritime parts of his empire on the Mediterranean. It is true, Herodotus affirms, that Amaſis, king of Egypt, was the firſt who reduced the Cyprians, and obliged them to pay tribute. But the troops of Egypt might have been expelled by the ſuperiour ſtrength of Cyrus, aided by the numerous fleets of the Phœnicians; and both theſe relations may be received. An additional argument why Cyrus might wiſh to have Cyprus in his power, was the aid they had given to Croeſus ſome years before. But allowing that the Perſian conquered this iſland, it is not clear that he alſo at this time reduced the kingdom of Egypt.

This fact is not expreſsly mentioned nor alluded to by any writer, either ſacred or profane, but Xenophon; and he briefly records it, with an expreſ-

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ſion that implies he was not certain of its truth[a]. One only argument can be urged in its favour. Croeſus was ably aſſiſted by ten thouſand Egyptians in his war againſt Cyrus; and the Perſian king might be inſtigated from hence to attack Egypt, when his forces were collected, and his power eſtabliſhed. But Amaſis was not, moſt probably, an ally of Croeſus; for theſe mercenary Egyptians might be the fugitives from the Babyloniſh invaſion, who hired themſelves out to foreign powers. The latter part of the reign of Amaſis ſeems to have been proſperous, as we mentioned before; and this cannot be accounted for but by the return of thoſe Egyptian captives, who were forcibly ſettled at Babylon by Nebuchadnezzar, and releaſed by Cyrus. It muſt be owned by every impartial reader, that this event could not have happened till after the reduction of Babylon; and then there was hardly time for the king of Perſia to ſettle his extenſive dominions from the Euxine to the Arabian Gulf. We have no reaſon to ſuppoſe he looked for other conqueſts, but left the reduction of Egypt to his ſon Cambyſes, who ſeems to have been the firſt who made a permanent conqueſt of that kingdom.

There are ſome who think that Babylon was twice taken by Cyrus; becauſe Polyænus gives us two different relations[b] how that conqueror took the city. But the difference is ſo very ſmall, that it ſeems plain, they are accounts of the ſame event, only borrowed from different authors. Polyænus, Val. Maximus, and other compilers of detached facts, are not always to be truſted as hiſtorians; for collecting their matter with a view either of ſurpriſing, or of giving inſtruction on a particular ſubject, they are ſometimes inattentive to the true order of hiſtory. As for the death of Cyrus, although we know the time, the mode is equally uncertain with that of his birth. Herodotus[c] ſays, he died in battle againſt the Maſſagetæ; that he loſt the day; and that his body was cut and mangled by order of Tomyris; but owns there were other accounts of his death. Diodorus Siculus (l. ii.) ſays, he was defeated and crucified by a queen of Scythia; ſo that Herodotus and Diodorus moſt probably adopted the current tradition of the northern nations. Cteſias, who was phyſician to Cyrus the

younger,

[a] Μετὰ δὲ ταῦτα ἡ εἰς Αἴγυπτον στρατία ΛΕΎΣΕΤΑΙ γενέσθαι, καὶ καταστρέψασθαι Αἴγυπτον. Plato with much probability ſays that Cyrus μέχρις Αἰγύπτου ἦλθεν. Apud Menexen.

[b] Polyæn. Stratagem. l. vii. c. 6. 8.

[c] Herod. l. i.

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younger, and afterwards to Artaxerxes Mnemon, relates it a little differently, and more honourably for Cyrus: viz. that he fought with the Derbices, and gained a complete victory, having ſlain their king; but, being wounded in the battle, died on the third day, having ſettled the ſucceſſion to the crown. This account he moſt probably borrowed from the Perſian hiſtorians, whom he is ſaid to have conſulted during his attendance on the court of Artaxerxes; and the relation might be ſo compoſed as to hide the diſgrace of the founder of their monarchy. Photius, I know, would inſinuate, that Cteſias formed his relation in this manner, only to contradict and cenſure Herodotus. The remark is invidious [a]. Herodotus, as a Grecian, might be a little biaſſed againſt the Perſians, though in general an impartial hiſtorian. Cteſias, having been well received by that nation, would be inclined to favour them when his elogiums obſcured not the glory of Greece; and if an account had been publiſhed of Cyrus's death more favourable to his reputation, he would probably have adopted it. Here then we have two rival authors, who agree in the main fact, and only differ in ſome particulars of the battle. Does not the one corroborate the other by all the rules of hiſtorical evidence? Whether Xenophon followed any tradition in his account of the death of Cyrus, or adapted it to his plan, we cannot ſay. His converſation with his friends is evidently a beautiful fiction; and why the reſt ſhould be true, we have no authority to affirm. Another objection is, that no account but this of Xenophon agrees with the holy Scriptures. But if it hath been allowed before, that Herodotus and Cteſias have antedated the conqueſt of Media, we may reconcile the ſacred writings with the profane authors on the plan adopted by Sir Iſaac Newton, which was juſt now mentioned. But, ſays Hutchinſon, who can believe that Cyrus, at the age of 70, would undertake ſuch an expedition? We may anſwer, why ſhould he not? Xenophon grants, that he retained the vigour of his faculties, both in body and mind, to his death. The northern nations had conquered ſome of the fineſt provinces in Aſia not long before, and Cyrus would think it true policy to ſecure his frontiers againſt their inroads. But then his body, ſays Herodotus, was ſeized by the Scythians; whereas, others affirm, he was buried at Paſargadæ in the further extremity of the empire. But was it not poſſible for the Perſians, one may

[a] See Photius on Cteſias, 72. paſſim.



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anſwer, to purchaſe the remains of their beloved monarch? The wild nations of the north were ever fond of gold, and the Perſians were by that time rich. The authors of the Univerſal Hiſtory ſay further; why was not the kingdom ruined by that defeat; eſpecially conſidering the bad qualities of Cambyſes his ſucceſſor? But in return it may be ſaid, could the fate of a large empire depend on one ſingle army? Was the kingdom of France ruined by the battle of Pavia, when the king was made priſoner, and his army deſtroyed? Yet the enemies of France were comparatively more powerful than the Maſſagetæ, much better diſciplined, and led by the moſt accompliſhed generals in Europe. As for the character of Cambyſes, it is granted he was profligate and cruel; but then he was brave, he was maſter of a vaſt empire, which had been reduced to order, and his military force was inured to diſcipline by the many wars in which they had been victorious. Another argument of Hutchinſon's is, that Diodorus Siculus names Thucydides and Xenophon as the firſt hiſtorians, whoſe veracity may be relied on. Now the meaning of an author is beſt known by the general tenour of his work. It is true, that Diodorus adopts in a good meaſure Xenophon's Hellenics as a true hiſtory; but not, his Cyropædia. For though we have loſt thoſe parts of his work, which related the life of Cyrus; yet in his 2d and 13th books he ſays, that the Median empire was overturned by force of arms; and again in another part of the 2d book, that the Scythians crucified Cyrus, after having defeated his army. Now if the loſt books of Diodorus had been preſerved, it is hardly credible, that he would have differed from himſelf in theſe important particulars; ſo that it is pretty clear he followed other authorities. If this be allowed, how does the general affirmation of Xenophon's veracity prove the truth of the Cyropædia? May it not rather be ſuppoſed that Diodorus, following the opinions of Plato and Tully, concluded that the reader knew it was only a well-formed narrative, calculated for a philoſophical purpoſe; and that his contradicting the facts in this work would be no impeachment of Xenophon's veracity, where he profeſſedly wrote a true hiſtory. Diodorus either thought the Cyropædia true or falſe: if the former, why did he contradict the principal facts? if the latter, I know no mode of vindicating him from the charge of inconſiſtency, but what has been ſuggeſted before.

Let it not be ſuppoſed that I mean to depreciate the character of Xenophon, who, from the variety of his talents, and the excellence of his heart, ſtands foremoſt in the liſt of Grecian worthies. Though endued

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endued with all the refinements of Attic elegance, he reſembled a Spartan in the ſimple auſterity of his manners. He imbibed from Socrates the pureſt morality, and the depths of that ſublime philoſophy, which ſupported him under the calamity of unmerited exile. This philoſophy he improved, by conſtant practice, under the dangers and difficulties of Aſiatic wars: a rough ſchool, but better adapted to form the mind to active virtue, than the porticoes of Athens, or the languor of academic groves. From hence he acquired that extent of uſeful knowledge, ſo artfully diffuſed over his works, that they always pleaſe more than their titles promiſe. His diſcourſe on hunting is made ſubſervient to the military ſcience; his hiſtories are beautifully tinged with morality and philoſophy; and his diſcourſe on the revenues of Athens, addreſſed to thoſe who had baniſhed him, is the only ancient work that inſtructs us in the important ſcience of political arithmetic; ſo much enlarged by many eminent writers of our own country. A genius ſo formed might, without cenſure, attempt to rival Plato (who had drawn the picture of a perfect, but fictitious, republic), by delineating a perfect monarchy. But as this perfection muſt be partly ideal; ſo Xenophon, having choſen Cyrus as his beſt example, was compelled to omit ſome facts of his reign, to ſoften others, and to form a character incompatible with human nature in its preſent ſtate. Such was the Cyropædia; a book ſo replete with inſtruction to mankind, that if it be not true hiſtory, no one can wiſh to have ſeen it in any other form. This attempt to explain the life of Cyrus has been longer than was intended; but the great names of Uſher, Prideaux, and Hutchinſon, were obſtacles to our progreſs, which it was neceſſary to remove.

The laſt branch of ſacred hiſtory which requires explanation, is that of the Jews, from the return under Cyrus, to the concluſion of theſe tables. This is contained chiefly in the books of Ezra, Nehemiah, Eſther, and the apocryphal books of Eſdras; which, not being immediately connected with the other period, nor continuing on the narrative in one uninterrupted chain, demand ſome attention. It might have been hoped, the Jewiſh hiſtorian, Joſephus, would have filled up this chaſm in the hiſtory of his own nation; but, unfortunately, by giving implicit faith to the old traditions of the Phariſees, he had imbibed even a ſuperſtitious reverence for the ſacred books; and not only regards them, what they truly



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are, as divine works, but ſeems, unneceſſarily, not to allow any kings of Perſia, but thoſe who are mentioned by theſe authors. Hence, as might be expected, his whole narrative is a direct contradiction to the Greek hiſtorians, and the era of Nabonaſſar. To mark one inſtance, he makes that Sanballat the Horonite, who was contemporary with Nehemiah in the 20th year of Artaxerxes Longimanus, ſolicit Alexander the Great in favour of his nation during the ſiege of Tyre. Now 113 years are the interval of time between theſe two dates; and as Sanballat could not be leſs than 20 years old when he oppoſed Nehemiah in ſo active a manner, he muſt have been at leaſt 133 at the ſiege of Tyre; but very probably more. The origin of this miſtake was from hence: The laſt king of Perſia, mentioned by Nehemiah, bears the name of Darius, which, as we ſhall ſee, muſt be Darius the Second, called Nothus; in whoſe reign he finiſhed his book: but as the laſt king of Perſia bore the ſame name, ſo Joſephus paſſes over the intermediate reigns of Artaxerxes Mnemon, of Ochus, of Arogus or Arſes; and makes Nothus and Darius Codomannus the ſame perſon. It may indeed be ſaid, that the Sanballat of Joſephus was not the ſame with him who is mentioned in Nehemiah; but the ſame fact is related of both, viz. that the daughter of each Sanballat was married to a grandſon of the high prieſt of Jeruſalem; whereupon the young man was expelled from the temple and city. This is ſcarcely a poſſible ſuppoſition, and therefore the Sanballat of Joſephus is the ſame with that of Nehemiah; and the Jewiſh hiſtorian, by reſting on oral tradition, has been guilty of an inexcuſable deviation from the truth of hiſtory. Yet plain as this may appear (and, to make it ſtill plainer, the reader is referred to the fuller explanation of Newton and Prideaux), many commentators, by endeavouring to reconcile the ſacred authors with Joſephus in this inſtance, have rendered the narrative obſcure and unintelligible.

As it is ſolely the intention of this introductory part, to explain the chronological tables, a ſummary account of this period is all that ſhall be attempted. In the firſt place, let us advert to the ſtate of Paleſtine before the return of the Jews. We have already ſeen that Eſarhaddon, king of Aſſyria and Babylon, ſent a mixed colony of various nations, under the conduct of the great and noble Aſnapper, to re-people thoſe lands, from which the ten tribes of Iſrael had been removed by Salmanaſar. The

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fact itſelf is diſtinctly related in the ſecond book of Kings [a]; but the name of the king of Aſſyria is to be found in the fourth chapter of Ezra, with a liſt of nine nations, out of which the colonies were ſent. The paſſage, however, implies that more nations were concerned in this emigration [b]; and the forementioned chapter of the ſecond of Kings adds the Avites and Sepharvites to the number. The geographical ſituations of theſe nations are difficult to aſcertain; but they are not a neceſſary part of our enquiry. As far as we can conjecture from thoſe we are acquainted with, they were collected from parts of the empire very diſtant from each other. In conſequence, the new ſettlers, though all were idolaters, worſhipped their own local divinities, and had no religion in common. This diverſity of worſhip was of ſhort continuance; for the coloniſts being infeſted with lions (as the country had been abandoned, or nearly ſo, 47 years), thought to remedy the evil by worſhipping the *god of the land*; meaning, probably, no more than the local or tutelar god of Samaria. On application to Eſarhaddon, king of Aſſyria, a prieſt was ſent to inſtruct them in the Jewiſh worſhip; who ſettled at *Bethel*. This circumſtance deſerves attention; for Bethel lying on the extreme confine of the land of Ephraim, and adjoining to Benjamin, often changed its maſters. Abijah took it from Jeroboam [c], and though it reverted to the king of Iſrael for ſome years, the Benjamites poſſeſſed it at the captivity; for the men of Bethel are joined with thoſe of Ai, in the account of the return from Babylon, with the Jews. Whatever was the prieſt's motive for reſiding on the frontiers; whether from a dread of pollution by a reſidence amongſt idolaters, or any other cauſe; yet, from this one circumſtance, we may ſafely infer that the reformation in religion muſt have been very imperfect: and we need not be ſurpriſed to read, that the Samaritans conſidered the true God in a partial light, as only the God of Iſrael, and worſhipped him jointly with Succoth-benoth, Nergal, and others. Yet, miſtaken as they were, the worſhip of the God of Iſrael prepared them for a more enlarged ſyſtem of theology, by forming a common bond of union in religion, in *one*

[a] 2 Kings, ch. xvii. ver. 24—41.

[b] Ezra, ch. iv. ver. 10. after naming nine different nations, ſays, 'and the *reſt* of the nations, whom the great and noble Aſnapper brought over.' Some ſuppoſe this Aſnapper to be Eſarhaddon. Grotius takes it to mean Salmanaſar. It ſeems to me that he was conductor of the colony, under Eſarhaddon's authority, who did not attend the expedition in perſon.

[c] 2 Chron. ch. xiii. ver. 19.

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point, however different in the other objects of their devotion. Added to this, it ſeems clear, that the Samaritans received at *this* time the Pentateuch, or five books of Moſes. Prideaux and others are of a different opinion: but can it be ſuppoſed that a Levite would be ſent to introduce the Jewiſh religion into a country, and not carry with him the only books that could inſtruct his new proſelytes? But if we ſuppoſe the miſſionary was not provided with a copy of the law in his captive ſtate, yet, as he reſided at Bethel, he might eaſily procure it from Judah or Benjamin, during the remainder of the reign of Manaſſeh, which laſted 31 years after his reſtoration to the throne; or ſtill later, in the days of the good Joſiah.

To ſtrengthen this argument, let it be obſerved, that the Samaritans, from the firſt time of their converſion to Judaiſm, read no more than the five books of Moſes in their public aſſemblies; and their deſcendants obſerve the ſame rule. Now though the Jews reſpected other books as of divine authority, yet they did not admit them as a part of the public worſhip till the days of Ezra, who formed our canon of the ſacred Scriptures, by ordering the prophets to be read in the ſynagogues, as well as the hiſtorical parts. Now it is very clear that the reſtoration of the temple ſervice by Ezra was long before the connexion formed between Sanballat, the governour of Samaria, and the grandſon of the Jewiſh High Prieſt. It is then a very probable ſuggeſtion, that when Manaſſes, as he is called by Joſephus, fled to his father-in-law Sanballat, and built a temple on Mount Gerizim, to rival the worſhip of Jeruſalem, he would have introduced the whole canon of the ſacred Scriptures into the public ſervice of the Church: but if he found the Pentateuch of Moſes already received as the canon of the ſacred Scriptures, the fear of attempting innovations might induce him to contract his plan, and ſubmit to the rules eſtabliſhed before his arrival. Another argument in favour of this opinion (and which ſeems to be equally ſtrong) is, that the Samaritan ſacred Scriptures are written in a different letter from the Chaldee, which laſt was introduced by Ezra; and in that very letter which Dr. Prideaux allows to be the ancient Hebrew alphabet. But this, ſays he, was a tranſcript from Ezra. Yet, is it not ſtrange that the later Jews ſhould tranſcribe the ſacred books into the old character, for the uſe of the Babylonian coloniſts, who muſt have been better verſed in the Chaldee character, as being that uſed in the city of Babylon? Beſides, the improbability is much ſtronger, when

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when we conſider that the Chaldee letter is ſo much more expeditious and beautiful than that of the Samaritan Pentateuch, that, though the coloniſts might retain it from a ſuperſtitious veneration, when once eſtabliſhed, they would ſcarcely have adopted it in preference to the other.

Dr. Prideaux uſes, I own, one argument, which, if well founded, overturns the antiquity of the Samaritan books, viz. that in the Pentateuch, as we now have it, there are ſeveral paſſages, which muſt have been inſerted after the death of Moſes, to explain the hiſtory to after times. Theſe, ſays the Doctor, were added by Ezra after the captivity; and as the Samaritan copy has the ſame paſſages, it is plain it was copied from Ezra's original. This opinion, however, concerning Ezra, is begging the queſtion. The books of Moſes might require ſome explanation long before the return from Babylon; and, as Sir Iſaac Newton very properly obſerves, many of theſe additions in the books of Moſes, Joſhua, and Judges, were inſerted before the 8th year of the reign of David; for it is ſaid in Judges, ch. i. ver. 21. that "the Jebuſites dwell in Jeruſalem *unto this day*." Now they were driven out by David in the 8th year after the commencement of his reign; and conſequently this muſt have been written during the reign of Saul, or very ſoon after. Why not by Samuel the prophet, who, after the coronation of Saul, had ſufficient leiſure to arrange the books of Moſes, and add thereto the wars of the Lord? The time between Moſes and Samuel was about 400 years; and, conſidering the idolatry to which the twelve tribes were inclined, the bulk of the people would not thoroughly underſtand their own legiſlator, in ſo long a ſpace of time, without ſome explanatory notes. Let us take for example the reference made to the iron bed of Og, king of Baſhan, which the author of this paſſage ſays was to be ſeen to *his time*[a], and appeals to it as a proof of the Moſaic hiſtory. Such a relic as this might eaſily be preſerved as low down as Samuel, for about 400 years; but ſcarcely to 990 years, which is the ſpace between the death of Moſes and the firſt coming of Ezra, in the 7th of Artaxerxes.

But there is one paſſage which Dr. Prideaux thinks deciſive in favour of his opinion. It is in Geneſis, ch. xxii. ver. 14. where, ſpeaking of Abraham's offering up Iſaac in the land of Moriah, Moſes ſays, "And Abraham called the name of that place Jehovah-jireh: as it is ſaid to this day, in the

[a] Deut. ch. iii. ver. 11.

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mount of the Lord it ſhall be ſeen." Now, ſays the Doctor, mount Moriah was not called the Mount of the Lord till Solomon's temple was built upon it; and conſequently theſe words muſt have been an addition after the time of Solomon. This however proves nothing; for the origin of the proverb is very uncertain. Reland goes ſo far as to deny that the *land of Moriah*, mentioned by Moſes, is the ſame with the mount Moriah near Jeruſalem[a]: but ſuppoſing them to be the ſame, the deſignation of the Almighty would ſtamp a particular ſanctity on the place, which was confirmed by the name given by Abraham; and hence the ſaying might ariſe, and be inſerted in the Pentateuch even before the diviſion of the kingdoms. But granting what Dr. Prideaux ſays, that this paſſage was added poſterior to Solomon, might it not be inſerted in the reign of Jehoſophat, who finiſhed his father Aſa's reformation, by ſending many learned Levites with copies of the Pentateuch throughout the land, to *explain* the law to the people. It may be objected, that, as the kingdoms were then divided, the Iſraelites would not have received any addition to the ſacred books from the people of Judah. In anſwer to this, we are informed, that Jehoſophat was at peace with Ahab, king of Iſrael, and that he viſited him at Samaria. Now, though Ahab was a groſs idolater, many of his people cleaved to the true God, and might receive inſtructions from the Levites of Judah.

The reign of Hezekiah offers another time for the correction of the Pentateuch. This pious prince collected the proverbs of Solomon, reſtored the temple ſervice, and celebrated a paſſover, which was attended by many of the inhabitants of Ephraim, Manaſſeh, Iſſachar, and Zebulon; ſo that there had not been ſeen the like in Jeruſalem ſince the days of Solomon. When the ceremony was finiſhed, theſe Iſraelites broke down many of the idols in their own country; which proves not only that the religious impreſſion was ſtrong, but that the number of the reformed Iſraelites was great; and from hence it may be inferred they would receive ſuch illuſtrations of the Pentateuch, as were admitted into the Jewiſh text. If this be granted, it is not then a neceſſary ſuppoſition that the additions to the books of Moſes came from the hand of Ezra; nor, in conſequence, that the Samaritan text was copied from Ezra's tranſcript, after the captivity. Theſe coloniſts, then, had moſt probably the Pentateuch in the old ori-

[a] Relandi Palæſt. t. ii. p. 853.

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ginal character, and received the five books as ſacred oracles; but, having no prieſt to inſtruct them, they were not eaſily weaned from their old idolatry.

In this ſtate they were when the author of the 2d book of Kings compiled his hiſtory; and here let us leave them for the preſent, and return to the Jews. We read, in the ſacred book of Daniel, that this nation was ſubdued by Nebuchadnezzar in the 3d of Jehoiakim; and that the temple was burnt 20 years after. The land lay deſolate for 50 years longer, when Cyrus, in the 3d year of his reign over Babylon, and his 1ſt over Media, iſſued out a decree, permitting the Jews to return, and rebuild the temple. The preamble to this decree is recited by Ezra in his 1ſt chapter; and in the 6th it is given more particularly, and dated from Media [a]. This commiſſion extended no further than to the re-building of the temple; but the reparation of the city muſt be implied; for how elſe could they ſubſiſt while the temple was repairing? Zorobabel, deſcended from David, and Jeſhua, the ſon of Jozadak, the High Prieſt by inheritance, were the leaders of this migration. The numbers who returned are given us in the 2d chapter of Ezra and the 7th of Nehemiah; which laſt was extracted from the old records. Theſe two accounts differ very little from each other in the names of the places, or in the items; and the total is the ſame in both, viz. 42,360 Jews, and 7,337 bondſervants.

By the munificence of Cyrus, the golden veſſels carried off by Nebuchadnezzar, were reſtored; and with theſe aids they arrived at Jeruſalem. In the 7th month on the 1ſt day (viz. about the middle of September, in which month the great ceremony of expiation was to be performed) they erected anew the altar of God, and celebrated the ſeveral feaſts; but could do no more that year. The purchaſe of cedar trees from Tyre and Sidon, the preparation for the building, and the neceſſary repairs of the ruined city to accommodate the people, took up ſome time. In the 2d year and 2d month the foundations of the temple itſelf were laid, when a religious feaſt was celebrated, at which all the heads of the nation and the church were aſſembled [b]. By this time the news of their growing proſperity was widely diffuſed; and the Samaritan coloniſts,

[a] The roll was found at Achmetha, אחמתא, in the *palace*, in the province of the Medes. Whether Achmetha means a cheſt, as in the margin of our Bibles, is of little conſequence: the word palace applies only to Ecbatana.

[b] Ezra, ch. iii.



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finding the religion, they had adopted, reſtored in Jeruſalem, wiſhed to aſſiſt in the building; "for," ſaid they, "we ſeek your God as ye do, and "we do ſacrifice to him ſince the days of Eſarhaddon king of Aſſur, which "brought us up hither." From hence it is plain what king it was who introduced the colony into Samaria, and that the ſame king ſent the prieſt, who was to teach them the religion of the Iſraelites. This colony had now been ſettled about 136 years, and muſt have increaſed much by the common courſe of nature; and conſequently ſuch an alliance ſeemed to enſure the ſafety of the infant ſtate of Jeruſalem. Their plea, however, was certainly inadmiſſible, for two reaſons: firſt, while they practiſed idolatry in any degree, they could not be conſidered as proſelytes to the true religion; and ſecondly, the grant of Cyrus was limited expreſsly to the native Jews. On this foundation the petition was rejected by Zorobabel and Jeſhua; and hereupon the Samaritans, fired with rage and jealouſy, tried by underhand means to obſtruct the operation of that decree which they could not get revoked. They ſucceeded in this malignant deſign but too well during the reigns of Cyrus and Cambyſes; and even to the 2d of Darius Hyſtaſpes; viz. about 15 years. The means they uſed were, corrupting the governours of the neighbouring provinces, to prevent the importation of timber, and ſome other materials, which the land of Judah did not ſupply: for I cannot find they made as yet any open application to the court of Perſia. The book of Ezra, I confeſs, mentions two applications to prevent the building of the *walls*[a]: but this ſeems to be an anticipation of what happened afterwards; for the Jews did not attempt to fortify the city before the temple was reſtored. Theſe then ſhall be mentioned in their place. The continued oppoſition abated the fervour of the Jews, who being ſatisfied with re-building the city, neglected the ſeat of divine worſhip. Haggai, the prophet, was ſent to rouſe them from their lethargy in the 6th month of the 2d of Darius; and in the 8th month, his pathetic remonſtrances were ſeconded by the powerful energy of Zechariah. Their united efforts encouraged Zorobabel and Jeſhua to renew the building. They were quickly oppoſed by Tatnai, the Perſian governour to the weſt of Euphrates, and Shethar-boznai, who ſeems to have been a deputy. The Jews hereupon ſent a letter to Darius, vindi-

[a] Ezra, ch. iv. Sir Iſaac Newton and the author of the Critical Enquiries, agree with this opinion.

cating

cating themſelves from their enemies' charge. As Darius was a prince of abilities and generoſity, he received the letter favourably, and confirmed the decree of Cyrus, in the fulleſt manner; giving orders to Tatnai, and the other governours, not to moleſt the Jews, but to ſupply them with whatever they wanted, and threatening them with death in caſe of diſobedience. This 2d grant, however, ſays nothing of fortifying the city: but the Jews, being thus encouraged, ſet more vigorouſly to work, and the houſe of God was finiſhed, as expreſſed in the tables, in the 70th year from its deſtruction, correſponding with the 6th of Darius. The body of the temple being finiſhed, the out-buildings proceeded more leiſurely; but even theſe ſeem to have been completed in the reign of Artaxerxes Longimanus. Zorobabel and Jeſhua were ſtill in office when the temple was finiſhed; but after their deaths, the Jews probably extended the grant further than prudence could warrant, conſidering the number of the enemies which ſurrounded them, and began to re-build the walls of the city.

Jeruſalem was a place of great ſtrength by ſituation, and, when completely fortified, was almoſt impregnable. It was too in the direct road for Egypt, and conſequently a city of great importance in caſe that country revolted from Perſia. This event did actually come to paſs in the laſt year of Darius; for the 1ſt of Xerxes was ſpent in reducing Egypt. This Xerxes ſeems to be the Ahaſuerus mentioned by Ezra, ch. iv. ver. 6. to whom the Samaritans addreſſed their accuſation againſt the Jews, in the *beginning of his reign*. The object of the complaint, it is pretty clear, was, that the Jews were re-building their walls; for it is immediately connected with one of the ſame nature, made in the following reign. Now all large empires are naturally jealous of the diſtant provinces. Xerxes had particular reaſons for being ſo in reſpect to Judea; for had Jeruſalem been fortified and joined in the revolt with Egypt, it would have barred all acceſs to that country for a long time. For this reaſon, it is moſt likely, Xerxes prevented the reparation of the walls; and the more ſo, as that permiſſion was not expreſſed in the grant of his father Darius. There is no more known of the Jews in this reign, but that Joſephus ſays, a body of their troops attended Xerxes in his grand expedition againſt Greece. A fact, ſo probable in itſelf, admits of no controverſy; but commentators have been found to diſpute the point[a].

[a] That the Jews were a province of Perſia is plain, and conſequently were required to ſend their quota of troops to the general rendezvous. Herodotus mentions the Syrians of Paleſtine,



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After Xerxes' death, the Samaritans (now become inveterate enemies to the Jews) applied to Artaxerxes Longimanus, ſon of Xerxes (in the beginning of his reign, moſt probably), to forbid them fortifying their city. This application was a very ſolemn addreſs to the king of Perſia, from all the nations which compoſed the colony of Samaria, convened in general aſſembly. It was written in the Aramean or Syriac language, but accompanied with a targum or verſion, and doubtleſs into the Perſian; for our tranſlation of this paſſage does not ſeem to convey the ſenſe of the original, ſo clearly as the Septuagint [a]. This letter being a general act, they were obliged to authenticate it by ſending the original, with the ſignatures, and written in that language which was beſt underſtood by all the coloniſts: but as this was not the court language, a verſion was annexed. The purport of the letter was, to inform the king that the Jews had been erecting walls round the city, and to caution him againſt permitting it; as they would, if once fortified, refuſe to pay tribute, toll, or cuſtom to the Perſians, as they had done in former times; for which offence the city had been deſtroyed. The application was artfully timed to work on the fears of Artaxerxes; for Egypt had juſt then revolted under Inarus. The advice was favourably received; and the anſwer was addreſſed to the Samaritans, who were commiſſioned to put a ſtop to the repair of the walls of Jeruſalem, becauſe it had been formerly a rebellious city, and as there had been "mighty kings over Jeruſalem, which had ruled over all countries beyond the river (meaning to the weſt of Euphrates), and toll, tribute, and cuſtom had been paid unto them [b]." We ſee from hence the memory of the power of David and Solomon was preſerved in the old records of the Eaſt for above 500 years [c]. The Jews were accordingly ſtopped, and the new reparations of the walls and gates deſtroyed *by force* and by *power*.

Providence, however, now ſilently formed a ſtronger intereſt for the

Paleſtine, and moſt probably means, or includes, the Jews. Joſephus quotes Chœrilus, a poet, for his authority [contra Apionem p. 1346], where they are called Solymi. Bochart's reaſons for ſuppoſing the words mean the Solymi of Piſidia may be found in *Geogr. Sac.* pars alt. l. i. c. 6. Theſe Solymi, however, ſpoke the Phœnician language, and the name might be eaſily applied to the inhabitants of Jeruſalem.

[a] Ezra ch. iv. ver. 7. ἐγράφη ὁ φορολόγος γραφὴν Συρϊστὶ καὶ ἑρμηνευμένην. Such is the verſion of the LXX. a book always to be conſulted, but not implicitly adopted, as Jackſon the chronologiſt, and others have done.

[b] Ezra, ch. iv. ver. 19, 20.

[c] To this we may add the victories of Jeroboam II. king of Iſrael, who began his reign 151 years after the death of Solomon; for though he did not reign over Jeruſalem, he was of the ſame nation.

Jews

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Jews in the court of Perſia; for I place the hiſtory of Eſther in this reign. The feaſt, mentioned in the firſt chapter of that book, was in the 3d year of Artaxerxes, and at Shuſhan, the palace; conſequently in the winter; for Suſa, or Shuſhan, being a hot ſituation, was choſen for the winter reſidence of the royal family. Having now conquered all his enemies, and being quiet poſſeſſor of 127 provinces, from India even to Ethiopia, he convened all the power of Perſia and Media, and feaſted them for 180 days; that is about 6 months. After this, a ſeven days feaſt was given to all the people; on the laſt day of which, the refuſal of Vaſhti, the queen, to appear amongſt the princes, was the cauſe of her immediate divorce. This muſt have happened at the end of the 3d year of Artaxerxes, in the era of Nabonaſſar, or the beginning of the 4th; and either way the narrative is conſiſtent. Poſſibly, indeed, this author dated from the acceſſion to the throne, viz. from the ſummer ſolſtice; and then his 3d year may be extended to the middle of the 4th year in the tables. This ſuppoſition, however, is unneceſſary; for the ſacred Scriptures only ſay, the feaſt *began* in his 3d year, but ſay nothing of its concluſion.

About this time Mordecai, the 4th in deſcent from Kiſh, a Benjamite, who ſeems to have been carried captive, together with Jeconiah, king of Judah, to Babylon, in the year before Chriſt 597, held a place in the palace of Shuſhan. He had brought up his uncle Abihail's daughter, named Hadaſſah, who was left an orphan, and by his intereſt introduced her into the palace, amongſt the beauties who were to ſupply the place of the rejected Vaſhti. As one year's purification was required, we muſt place the election of Hadaſſah in the 5th year of Artaxerxes. She was received, and took the Perſian name of Eſther, the ſignification of which is unknown; but by the ſtrong injunction of Mordecai, who had been her patron and protector, concealed her family, and even her nation, from Artaxerxes [a].

In the 7th year, in the month of March or April, the king granted a moſt ample commiſſion to Ezra, a learned and moſt able ſcribe of the family of Seraiah, the High Prieſt, to reſtore the civil polity of the Jews. This grant is fully recited in the 7th chapter of Ezra. It enables them to appoint their own magiſtrates, and exempts all thoſe who miniſtered in

[a] Eſther, ch. ii. ver. 20.

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the temple from toll, tribute, or cuſtom. The liberal preſents which accompanied this grant, ſhew the Jews were in high favour, and enabled them, as it ſhould ſeem, to finiſh the out-buildings of the temple. The king's motive for diſtinguiſhing that nation at this time, may be gueſſed at with ſome probability. Egypt being reduced, he no longer dreaded the Jews revolting, but might be deſirous of attaching them to him by the gift of a kind of independence; though the former inhibition of rebuilding their walls ſtill continued. Dr. Prideaux aſcribes this to the influence of Eſther; but ſhe was not crowned queen till the 10th month of this year, whereas the grant paſſed in the 1ſt month; and, what is more, ſhe did not diſcover her family or nation for ſome time after. This grant, then, ſeems to be owing to good policy in Artaxerxes, and not to the influence of the queen; though we ſhall find ſhe exerted herſelf afterwards, in favour of her people, on a moſt important occaſion. Ezra ſet out from the court of Artaxerxes, accompanied by 1,706 males; but the whole number muſt have been at leaſt double *. On the 1ſt day of the 5th month, viz. July, he arrived at Jeruſalem; being exactly 4 months on his journey. Having reformed the whole ſtate according to the royal decree, he delivered up the treaſure to proper officers, and obliged his countrymen to put away thoſe wives who were not of their race, nor of the ſame religion; and here the book of Ezra concludes.

While the Jewiſh ſtate thus increaſed in power, and was to all appearance in full ſecurity, another event happened, which, by its conſequences, ſtrengthened their intereſt. Mordecai the Jew, who ſat in the king's gate at Shuſhan, diſcovered a dangerous conſpiracy againſt the life of Artaxerxes, formed by Bigthan and Tereſh, the royal chamberlains. This diſcovery was firſt revealed to Eſther, and from her to the king; but, though the offenders were puniſhed, and Mordecai's loyalty recorded in the public regiſters, he was no more thought of at that ſeaſon. Soon after, Artaxerxes raiſed Haman the Agagite, to be prime miniſter with full power. This man was deſcended from thoſe Amalekites, who fled from the hand of Saul; and conſequently bore a violent and hereditary antipathy to all the Jews. His diſguſt was further heightened by the behaviour of Mordecai, who refuſed to bow to him as he paſſed, from ſome motive not explained in the hiſtory of Eſther. Haman's anger being thus raiſed, he determined

* Ezra, ch. viii.

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not only to ruin Mordecai, but to extirpate the whole nation, if poſſible; and ſatisfy at once his particular revenge and his general enmity. To effect this point, he proceeded by divination, or lots, in the 1ſt month, Niſan, or about March, in the 12th year of Artaxerxes [a]; and eager as he was in proſecuting his cruel intentions, yet he ſubmitted to the deciſion of the lots, which fixed the 12th month, or Adar, for the execution of his ſcheme. Thus the Jews, who were threatened with deſtruction from a quarter they leaſt expected, received a providential reprieve from the ſuperſtition of Haman. However, he immediately mentioned the buſineſs to Artaxerxes, and laid his accuſation againſt the whole nation of the Jews, as having laws of their own, and not obeying the king's laws [b]. This repreſentation, though falſe, was artfully contrived to irritate Artaxerxes, who gave full powers to his favourite to do what beſt pleaſed him with the Jewiſh nation; confirming it by the gift of his ring or ſeal. This was the ſame as a blank commiſſion; which Haman filled up, with directions to the governours of every province, in every language, to ſlay every Jew, not reſpecting ſex or age, on the 13th of Adar. It is pretty clear the extent of this cruel commiſſion was not ſhewn to Artaxerxes; but he muſt know that it was to puniſh the Jews, and it undoubtedly proves that he was yet ignorant of the queen's family and nation; and conſequently that the liberal grant, in the 7th year of his reign, was not derived from his affection for Eſther. It was dated the 13th day of Niſan; ſo that no time was loſt in expediting the orders. They were intended to have been kept ſecret; but Mordecai, having juſt ſuſpicions of Haman, diſcovered their purport, which he diſcloſed to Eſther. The ſubſequent events are clearly related in the hiſtory; for the queen, having faſted a due time, and being favourably received by Artaxerxes, made her requeſt that the king and Haman would attend her banquet. It was providential for the Jews, that the very evening of the firſt banquet, Artaxerxes had the records of the empire read to him, and found an account how Mordecai, the Jew, had diſcovered the conſpiracy of the two chamberlains; which muſt neceſſarily excite an immediate emotion of gratitude. The public honours paid to Mordecai the next morning diſplayed to the whole city how the monarch's favours were beſtowed; and this gave the queen the more courage to reveal Haman's intended maſſacre, and to avow

[a] Eſther, ch. iii. ver. 7.

[b] Eſther, ch. iii. ver. 8.

openly

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openly her family and nation; neither of which ſeems to have been known to the king till that day. The conſequence was the death of Haman, and the advancement of Mordecai to his offices in the court of Perſia. The decree, however, was ſtill in force, and could not be repealed, from an abſurdity in the conſtitution of the Perſians and Medes; of which none but deſpotic empires can furniſh an example. The effect of the decree was, however, counteracted, by permitting the Jews to defend themſelves, and recommending them to the governours; ſo that the deſigned extirpation of this people in the 12th month, brought about the deſtruction of their enemies. Thus ends the hiſtory of Eſther; which forms a link in the chain of facts between the books of Ezra and Nehemiah.

From the 12th year of Artaxerxes to the 20th, the Scriptures are ſilent; but the Greek hiſtorians fill up this interval, by ſhewing that the empire of Perſia had ſuffered greatly by the victories of Cimon the Athenian, who had delivered the coaſts of Aſia Minor from the Perſian dominion, and had extended his conqueſts to Cyprus; which iſland he had very nearly ſubdued, when death put an end to his career. That theſe events affected the politics of the court of Artaxerxes, is very probable: for though the Athenians abandoned both Egypt and Cyprus in his 16th year, the dread of their power might ſtill continue; and the more ſo, as the ſtates of Sparta and Athens formed a truce for 30 years, which left the Perſians open to the invaſion of either nation, whoſe reſtleſs ambition they had ſo lately experienced. This truce was formed about the middle of the year before Chriſt 446, viz. the 19th of Artaxerxes. A little before this time, in the month Niſan, Nehemiah, a Jew, was cupbearer to the king of Perſia; an office of great honour in the court. This Nehemiah received intelligence from ſome of his countrymen, that the remnant of the Jews in Jeruſalem were in great affliction; "for the wall was broken down, and the gates burnt with fire," ch. i. ver. 3. This news ſtruck him with the deepeſt grief; which muſt have ariſen from ſome calamity that had happened to the Jews not long before. It may indeed juſtly be thought that the Samaritan colony, having received a commiſſion, before mentioned, to deſtroy the walls of Jeruſalem, which was not yet expired, had, under colour of that authority, repeatedly invaded the city; overturning the new reparations, and burning the timbers intended for the gates. Whether this was the caſe or not; it is clear, that

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that the grief of Nehemiah was derived from ſome recent calamity; and Hanani, and the other Jews he mentions, ſeem to have been deputed to beg his aſſiſtance, as from the nature of his office he had eaſy acceſs to the king. As no mention is made of Mordecai, he was probably dead before this year; but the influence of Nehemiah ſeems to have been ſufficient for the accompliſhment of his deſign. The king perceived the ſorrow of his cup-bearer when he was upon duty; and enquiring into the cauſe, was anſwered, that the deſolation of Jeruſalem was the ſource of his affliction. This was in the private apartment of the palace; for it is expreſsly ſaid, *the queen alſo ſitting by him*[a]. So conciſe an hiſtorian as Nehemiah would not have mentioned this circumſtance, had not the queen's preſence been one efficient cauſe of the king's granting his requeſt. This queen, then, could be no other than Eſther, who was bound by her duty to her country to reſcue it from the ravages it was expoſed to in its then defenceleſs ſtate. Nehemiah had a grant of whatever he aſked, and was appointed Tirſhatha, or governour, with permiſſion to rebuild the palace for himſelf, and to fortify the city. This grant was further ſtrengthened by letters to the governours beyond the Euphrates, and by an eſcort of troops. This diſplay of the king's favour ſoon reached Samaria, where Sanballat the Horonite was governour; and this is the firſt mention of his name. Sanballat joined with Tobiah the Ammonite againſt the Jews; and the threatened oppoſition ſeems to have determined Nehemiah to enter Jeruſalem privately, and examine the ſtate of the city, with ſome few confidential friends. The examination was made by night three ſeveral times; which extreme caution of the governour ſhews the power of the ſurrounding enemies. After three days he opened his commiſſion to the rulers, the nobles, the prieſts, and the people, from whom it had hitherto been concealed; and finding the inhabitants ſtrong enough to undertake the work, he exhorted them to begin the repairs of the walls with all poſſible expedition. The people ſeconded his endeavours: different parts were aſſigned to forty-four communities, or heads of families; and the wall was ſoon raiſed ſo high, as to ſerve in ſome degree as a defence. This important buſineſs being nearly ſettled, Nehemiah ſeems to have returned to Perſia, according to the promiſe given to Artaxerxes. He came back, however, to Jeruſalem in a ſhort time, to

[a] Nehemiah, ch. ii. ver. 6.



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oppoſe the enemies of the Jews, who obſtructed the repairs of the wall. The military incurſions of Sanballat and Tobiah, with the Arabians, Ammonites, and Aſhdodites, haraſſed the Jews ſo cruelly, that half of the people were obliged to keep guard in arms, while the others were employed in the building. As the city was large, and not yet well peopled, the repairs (every obſtruction conſidered) muſt have been a work of long time. Joſephus ſays, they were continued for 2 years and 4 months; the gates were ſet up in 52 days, and finiſhed on the 25th of Elul, viz. about the 10th of our September. If this account be juſt, they muſt have been begun in May, in the year A. Ch. 443. The city being now completely fortified, the firſt object of Nehemiah was to relieve the people from uſurers, who had illegally oppreſſed their brethren. At the ſame time alſo, he reformed the eccleſiaſtical ſtate; rejecting ſome of the prieſthood, who had failed in proving their genealogies. Ezra the ſcribe was then ordered to read the law of Moſes publicly; which, by long diſuſe, was not quite intelligible to the bulk of the people, who had for many years ſpoken in another dialect, and written in the Chaldee character. Added to this, the ableſt ſcribes of the tribe of Levi were appointed to explain every paragraph, as it was read to them. The Feaſt of Tabernacles fixes the time of this event; for it was ſolemnized about the laſt day of our September; and it is ſaid that Ezra was reading the law during the ſeven days of the feſtival. This was continued to the 24th day of the 7th month, or Tiſri, about the 10th of our October, and was ſucceeded by a ſolemn faſt and covenant, to obſerve the words of their long neglected law; which was ſealed by the heads of the Levites and the people. After this, Nehemiah, in his 12th chapter, quotes from the old records the prieſts who returned with Zorobabel; whom Sir Iſaac Newton ſuppoſes to be the ſame with thoſe who ſealed [a]. The contrary ſeems to be evident from the text; and the ſimilarity of names is no proof. It is enough to ſay that Zorobabel is named as the firſt who returned from Babylon; but that Nehemiah, the Tirſhatha, is the firſt who ſealed the covenant. He governed Judea 12 years, and then viſited Perſia. During his abſence, which was not long, probably about a year [b], Eliaſhib, the High Prieſt, now grown old, had ſuffered various abuſes to inſinuate themſelves into the Jewiſh church and ſtate. He even made

[a] Newton's Chronol. 358—9. [b] Nehemiah, ch. xiii. ver. 6.

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an alliance with Tobiah the Ammonite, and prepared him a chamber in the temple againſt the law. What affected Nehemiah ſtill more, one of the ſons of Joiada, the ſon of Eliaſhib, High Prieſt, whom Joſephus calls Manaſſes, had married a daughter of Sanballat the Horonite, and was baniſhed the country [a]. This is the laſt fact mentioned by Nehemiah, who, as we may collect from his writings, lived to the reign of Darius Nothus; but the duration of his government is not aſcertained. Thus far however is certain, that the flight of Manaſſes to Sanballat contributed greatly to eſtabliſh the religion of Moſes amongſt the coloniſts of Samaria, as he was probably the founder of the temple on mount Gerizim. This event is related by Joſephus, but placed wrong, as it ſhould ſeem, in point of time; for either Sanballat was not the projector, or it was not founded in the time of Alexander the Great.

We may now proceed to another, but neceſſary part of this hiſtory, viz. the ſucceſſion of High Prieſts during this period. We have their genealogy in the 12th chapter of Nehemiah, as far as Jaddua, the 6th from Jeſhua. We know from the 2d book of Kings, ch. xxv. that Seraiah the High Prieſt was ſlain at Riblah, when Jeruſalem was taken, and that Jozadak his ſon was carried to Babylon, where he died. Jeſhua was High Prieſt at the return from Babylon, and ſo continued until the 6th of Darius. In the time of Nehemiah, Eliaſhib enjoyed that high office, ſo that he certainly lived beyond the 32d year of Artaxerxes. Theſe are all the ſcriptural lights we have to guide our ſearch. The principal difficulty is, was Jaddua actually High Prieſt when Nehemiah wrote his hiſtory; or was this an addition to his book, in the days of Simon the Juſt, whom the Jews ſuppoſe to have finiſhed the canon of the ſacred Scriptures? The words ſeem to imply that he was High Prieſt, when that paſſage was written; but there are inſuperable difficulties in adjuſting his age to that of Nehemiah. Joſephus confuſes the hiſtory ſtill more, by making him contemporary with Alexander the Great; while other Jewiſh Chronicles place Simon the Juſt, High Prieſt, in the reign of that conqueror, though the 3d in ſucceſſion from Jaddua, and by ſome computations the 4th. The authors of the Univerſal Hiſtory and Dr. Prideaux agree in following Joſephus; though, to reconcile it with chronology, the former gives an average of 35 years 10 months to each High Prieſt, and the latter 39 years 2 months, which is very

[a] Nehemiah, laſt ch. ver. 28.

 improbable.

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improbable. Funccius gives in all 64 years to Jeſhua, and his computation is very nearly 35 years, on an average, to each of the 6 pontiffs. Sir Iſaac Newton, diſregarding theſe tables, arranges them by the courſe of nature; but he is not very fortunate in his arrangement. Jaddua, ſays he, might be 30 or 40 years old in the 19th year of Artaxerxes Mnemon, and he might be High Prieſt before the death of Nehemiah, and before the end of the reign of Darius Nothus [a]. This, however, is ſcarcely poſſible; for it appears from the era of Nabonaſſar, that were he 40 at that time, (which is the moſt favourable ſuppoſition) he muſt have been ſcarcely 22 in the very laſt year of Darius; and we have no reaſon to ſuppoſe Nehemiah lived even to the end of that reign, as it is the laſt king of Perſia mentioned in his hiſtory. It muſt be confeſſed, we are not certain of the age when a man might undertake the office of chief pontiff; but the loweſt Levite could not officiate till he was 20 years old; and we cannot ſuppoſe the High Prieſt was excluſively indulged with the exerciſe of the firſt employment in the church at an earlier age [b].

This calculation of Newton then ſeems to be wrong; and we muſt endeavour to find ſome other, more agreeable to the ſacred Scriptures. Dr. Prideaux profeſſes to follow the Chronicon Alexandrinum, or Paſchale, as it is often called. The author of this compilation from different authors is not known, but it is accurately deſcribed in Cave's Hiſtoria Literaria, to which the reader is referred for information. Having examined Du Freſne's laſt edition of this work, I find three different computations; ſee p. 146. 188. 208: but none of them agrees with Prideaux. The firſt of theſe ſeems to be moſt agreeable to the courſe of nature, and with ſome little correction accords with the ſacred Scriptures, and ſome of the old Jewiſh chronicles, but not with Joſephus. The firſt named is Jeſhua, who governed 32 years, and, as it is ſaid, to the 8th of Darius: but 32 years will reach to the 18th year, and not the 8th; ſo that probably a ſingle decade is wanting in the year of the reign, which being expreſſed by an iota, might be eaſily obliterated. The 2d is called Eſdras, who governed to the 16th of Xerxes, that is, 34 years. The name in another liſt is Joiakim, which is right; but the latter Jews ſeem to have taken him for Ezra the ſcribe. The next is Eliaſhib, who governed 40 years, down

[a] Newton's Chronol. p. 364, 365.

[b] "The Levites, who did the work for the ſervice of the Lord, from the age of 20 years and upwards." 1 Chr. ch. xxiii. ver. 24. See alſo 2 Chr. ch. xxxi. ver. 17.

to

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to the 35th of Artaxerxes, about 2 years after the return of Nehemiah. This partly proves, that in the years of Jeſhua before mentioned, we ought to read the 18th of Darius, or Eliaſhib muſt have been dead 7 years before Nehemiah returned to Jeruſalem; which is contrary to ſcriptural hiſtory. The next is Jodae, the Joiada of the ſacred Scriptures, and the Judas of Joſephus, to whom 16 years are given, viz. to the 10th of Darius. The 5th is Jannæus, who governed 32 years, the Jonathan or Johanan of the ſacred Scriptures, and called John by Joſephus. Of this High Prieſt the laſt mentioned hiſtorian relates [a], that Bagoſes, the general of one of the Artaxerxes, had promiſed the pontificate to the High Prieſt's own brother, Jeſus; on which a quarrel ariſing, Jeſus was ſlain in the temple. For this crime, Bagoſes, coming to Jeruſalem, impoſed a heavy fine on the Jews, which diſtreſſed them for 7 years. The doubt is, to which of the Artaxerxes this ſtory can belong. The words of the hiſtorian are, Βαγώσης ὁ στρατηγὸς τοῦ λαοῦ Ἀρταξέρξου.

The word λαοῦ, for an *army*, is objected to, as being a Hebraiſm; but it is ſuch an one as Joſephus being a Jew (though a good Greek writer) might inadvertently fall into. Voſſius, however, corrects it to τοῦ ἄλλου Ἀρταξέρξου, meaning Artaxerxes the Second, or Mnemon. To this I have little objection, for the principal part of this pontificate correſponds with that reign. Scaliger, however, for λαοῦ reads Ἄχου, which he might adopt, by finding it in ſome incorrect manuſcript; for the word has no meaning. Mr. Moyle [b] corrects it to Ὤχου, and transfers the murder to the reign of Ochus. But why ſhould chronology be diſturbed, only to ſupport a reading in a manuſcript that has no ſenſe, when the original text gives a good one? Whether we adopt the original word λαοῦ, or the correction of Voſſius, it agrees with the Chronicon Paſchale, and we need not look further; but I rather incline to the old reading, as Joſephus ſeems to have omitted the whole hiſtory of Artaxerxes the Second. It need only be noted, that this event muſt have happened after the 10th year of his pontificate; for Artaxerxes did not mount the throne till that year.

The 6th in the catalogue is Jaddua, who ruled 20 years, viz. from the 24th of Artaxerxes to the 43d, incluſively. None of this portion falls in the time of Nehemiah; ſo that when Jaddua is mentioned in

[a] Joſeph. Antiq. Jud. l. xi. c. 7.
[b] See the third letter of Mr. Moyle to Dr. Prideaux.

that

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that hiſtory, we muſt either conclude, that it is only as the next heir to the prieſthood, or that the paſſage was added afterwards. I rather incline to the latter opinion, and think that Nehemiah wrote the 12th chapter to the end of the 10th verſe himſelf, but that the names of Jonathan and Jaddua were additions to the text, at leaſt the latter. The ſame obſervation may be applied to the 22d verſe, which was probably altogether, or at leaſt in part, an inſertion; for Nehemiah, having named thoſe prieſts who returned with Jeſhua, gives a catalogue of the next generation of prieſts under Joiakim to the 21ſt verſe. He then names in the 24th, 25th, and 26th verſes the prieſts and Levites of his own time in the pontificate of Eliaſhib (many of whom had officiated under Joiakim), who aſſiſted at the dedication of the walls. This part of the hiſtory is regularly deduced; but ſome pious Jew wiſhing to inform future times that the genealogies of the Levites were well preſerved, even after the time of Nehemiah, might add the other names, to ſhew that they were recorded to the days of Johanan; viz. to the reign of Darius, and even to the days of Jaddua. However, to avoid diſputes, it may be allowed, that as Nehemiah might live to ſee the pontificate of Johanan, which commenced but 33 years after his firſt arrival as governour, the name of Jaddua may be the only addition to the text; but it ſeems almoſt impoſſible to make Jaddua contemporary with Nehemiah, or, like Joſephus, to bring him down to the days of Alexander the Great. The 7th High Prieſt is Onias, who governed 21 years; ſucceeded by Eleazar, who held it for 15 years. Under this pontiff Alexander took the cities of Tyre and Gaza; and conſequently what Joſephus relates [a] of his going to take Jeruſalem, his conference with the High Prieſt, who met him in his pontificalia, and the favours he beſtowed upon the Jews, muſt be applied to Eleazar, and not Jaddua. The whole ſtory is too long to recite; but it is adopted by Uſher and Prideaux, with all its circumſtances, though many are undoubtedly fabulous, and the texture of the whole has the air of a Jewiſh romance of later times. Mr. Moyle, on this account, rejects it entirely [b]; but it is very probable there was ſome foundation for it, as the Jews might with good reaſon repreſent to the

[a] Joſeph. Antiq. Jud. l. ii. c. 8.

[b] Moyle's Letters to Prideaux, 4th and 6th, full of ſound learning and clear argument, though, as I have declared in the text, ſome part of the relation may be true.

conqueror

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conqueror their ſingular conſtitution; which the High Prieſt, being at the head of the civil as well as eccleſiaſtical ſtate, might do in perſon. As the narrative is told by Joſephus, it labours under many difficulties both geographical and hiſtorical; and all that need be ſaid is, that, whatever part is true, muſt be placed in the year before Chriſt 332, being the 8th of Eleazar's pontificate. According to this ſcheme, Simon the Juſt ſucceeded Eleazar, entering upon the office 2 years before the death of Alexander; which agrees with the old tradition of the Jews, that theſe great men were contemporary. I do not pretend to have authenticated this ſeries as to the times; but if it be conſonant to the ſacred Scriptures, we need not reject it till ſome better is produced.

On this ſubject I beg leave to mention one difficulty that has been often ſtarted; whether the Johanan, called the grandſon of Eliaſhib in the 12th chapter of Nehemiah, be the ſame with that Johanan called the ſon of Eliaſhib, by Ezra ch. x. ver. 6. One might eaſily ſolve this knot, by ſaying that Johanan might be a younger ſon of Eliaſhib, and the *brother* of Joiada, who ſucceeded Eliaſhib in the pontificate, which is the more natural ſuppoſition: but as Uſher and Newton are of another opinion, let us ſuppoſe them the ſame perſon, and let the word *ſon* mean a deſcendant, as it evidently does in this very chapter and the following verſe [a].

Now the pontificate of Johanan, or Jonathan, or Jannæus, or John, (for he has all theſe names in different authors) begins, according to this ſcheme, in the year 413 before Chriſt, juſt 45 years after the 7th of Artaxerxes; ſo ſuppoſing him but 55 when he ſucceeded to the high prieſthood, he might be old enough, conſidering his high rank, to have a chamber in the temple appropriated to himſelf, and yet govern 32 years, without being reckoned a very uncommon inſtance of longevity. This may ſuffice to ſhew that my calculation, drawn from the Chron. Paſchale, will be conſonant to Uſher and Newton; but, if we adopt that of Prideaux, the diſtance of time between Johanan's aſſuming the high prieſthood, and the 7th of Artaxerxes, is above 80 years, and conſequently out of the bounds of credibility; and from hence Prideaux denies, and with reaſon, the identity of the two Johanans. It is ſufficient to mark the difference between the great chronologiſts, in relation to this

[a] Nehem. ch. xii. ver. 23, 24.

fact,

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fact, which, though a point of no importance, has been diſcuſſed by ſome great authors with more prolixity than it ſeems to merit.

Having now conſidered thoſe facts which are aſcertained by hiſtorical evidence, it might be thought a blameable negligence in theſe tables, if no attempt were made to ſettle the dates of the early events in Grecian hiſtory. The principal of theſe are, 1ſt, The expedition of the Argonauts. 2dly, The war of Troy. 3dly, The Æolic migration. 4thly, The return of the Heraclidæ. 5thly, The Ionic migration. 6thly, The ſettlement of the Spartan polity by Lycurgus. 7thly, The wars between Meſſenia and Sparta. And 8thly, The times of Solon and Piſiſtratus, together with ſeveral other detached facts. In each of theſe, hiſtorical proof is wanting, and conjecture muſt be indulged; but to diſtinguiſh this uncertain evidence from what is founded on more authentic dates, theſe facts, and others grounded upon them, are, as before mentioned, marked with an aſteriſk in the tables, that the reader may have no further dependence on the date than the argument may ſupport.

To guide us through this obſcure period, we have no better light than what is afforded by the genealogy of the kings of Sparta, which is given us by comparing Herodotus with Pauſanias, and collaterally confirmed by Strabo, Plutarch, and many other writers. This genealogy is here laid open for the reader's inſpection; for though many may previouſly be acquainted with the hiſtory, it is better to fail by giving too much than too little information.

Hyllus

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Hyllus

Cleodæus

Ariſtomachus

| Temenus gained Argos. | Creſphontes gained Mycenæ. | Ariſtodemus and his ſons, Sparta. |
|---|---|---|

The 9 firſt reigns from Euſebius.

| | | |
|---|---|---|
| 1. Euryſthenes | - - | 42 |
| 2. Agis | - - - - | 1 |
| 3. Echeſtratus | - - - | 35 |
| 4. Leobotes | - - - | 37 |
| 5. Doryſſus | - - - | 29 |
| 6. Ageſilaus | - - - | 44 |
| 7. Archelaus | - - - | 60 |
| 8. Teleclus | - - - | 40 |
| 9. Alcamenes | - - - | 37 |
| 10. Polydorus | | |
| 11. Eurycrates | | |
| 12. Anaxander | | |
| 13. Eurycratides | | |
| 14. Leon | | |
| 15. Anaxandrides | | |
| 16. Cleomenes | 17. Leonidas, ſlain at Thermopylæ. | |

1. Patrocles or Procles
2. Sous
3. Eurypon
4. Prytanis
5. Eunomus
6. Polydectes — Lycurgus, the Legiſlator.
7. Charilaus, reigned 64 years.
8. Nicander
9. Theopompus
10. Zeuxidamus — Archidamus, died before his father. — Anaxandrides
11. Anaxidamus — Archidamus
12. Archidamus — Anaxilaus
13. Agaſicles — Leotychides
14. Ariſto — Hippocratides
15. Demaratus, depoſed by Leotychides. — Ageſilaus
16. Leotychides. — Menares



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Hyllus, the ſon of Hercules, attempted to recover his poſſeſſions in Peloponneſus, (which had been loſt to his family) about the time of the Trojan war. He failed in the attempt; nor was the 2d expedition, under his ſon Cleodæus, nor the 3d under his grandſon Ariſtomachus, more ſucceſsful. In the fourth generation, Temenus, Creſphontes, and Ariſtodemus, made another grand effort, and were victorious. Temenus had the kingdom of Argos; Creſphontes, that of Mycenæ; Ariſtodemus died before the conqueſt was completed; ſo his two ſons, Euryſthenes and Procles, took the kingdom of Sparta, and governed it jointly. From them are derived the two branches of the royal family, which formed that ſingular diarchy, or government of two; a fact undeniable, though without a precedent in ancient or modern hiſtory. This diviſion of the regal power was ingrafted into the conſtitution by Lycurgus, was the pride of Sparta, and continued to the diſſolution of the ſtate. So attached were they to the line of Hercules, that Demaratus, the 15th king, a man of great merit, was depoſed on a ſlight ſuſpicion of illegitimacy; and Lyſander, a moſt ſubtle ſtateſman and able general, who had raiſed them from a ſtate of depreſſion to be ſovereign arbiters of the Grecian republics, could not with all his art induce them to alter the ſucceſſion to favour his ambitious views. If they were thus jealous of maintaining the blood of the royal family uncorrupted, they would undoubtedly preſerve the genealogy of the kings diſtinct; and this accounts for the conſiſtency of thoſe hiſtorians, who have treated of Sparta; not only in the names of the kings, but in marking the particular line from whence they were derived.

The writers, on whoſe authority I have chiefly drawn up the table, are Herodotus and Pauſanias. The firſt of theſe, indeed, has not given us a liſt of kings; but he has traced the genealogy of Leonidas, of the line of Euryſthenes, upwards to Hyllus, and in another part, that of Leotychides, of the line of Procles, to the ſame ſource. Pauſanias, on the other hand, begins with Hyllus, and gives a ſhort account of his deſcendants, to the final extinction of the regal government: but confining himſelf to the elder branch, who were kings of Sparta, he varies in appearance from Herodotus, in the line of Procles, as the names from Theopompus to Leotychides are quite different. On this circumſtance, a late writer of great learning has inadvertently laid a foundation for ſcepticiſm. "[a] It

[a] Muſgrave's Diſſertations, 8vo.

"is

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" is not very material," ſays he, " to ſettle the difference between Hero-
" dotus the older writer, and Pauſanias the more diligent antiquary."
Now the truth is, they are perfectly conſiſtent; and that very circum-
ſtance, which is ſuppoſed to prove their diſagreement, will, if the hiſtory
be duly conſidered, eſtabliſh the veracity of both. Herodotus, as before
has been ſaid, gives a genealogy of Leotychides, and not a liſt of Spartan
kings. Now this Leotychides, who ſucceeded in the place of Demaratus,
claimed the crown from Theopompus, though the 9th generation in-
cluſively from that king: therefore it is plain that the intermediate an-
ceſtors (which are 7 in number) could not have been kings of Sparta,
but a younger branch of the royal family. Now as Pauſanias deſcribes
the ſucceſſion of kings, ſo from Theopompus the names would be dif-
ferent; for the laſt author deſcribes the elder branch, and the former the
younger: ſo that, had the names been the ſame in both authors, there
would have been a manifeſt improbability, to ſay no more; but as they
are totally different, they are at leaſt conſiſtent. By ſome miſtake of a
tranſcriber, Polydectes is placed before Eunomus in Herodotus, which is
wrong; and the name of Sous, the 2d king of Sparta, is omitted. In
this fact I am not certain that the text of Herodotus is mutilated; for
though the ſhort name of Sous might be omitted by the haſte of tran-
ſcribers; yet Pauſanias might as probably, in ſo early a period, miſtake a
brother for a father, and Sous might be the elder brother of Eurypon. If
this were the caſe, Herodotus would paſs over Sous, as he has done
Cleomenes, in the line of Leonidas; becauſe aſcending upwards from ſon
to father, he paſſes by, deſignedly, the collateral branches. The reſult of
the whole is, that in the genealogy of Leotychides, Pauſanias and Hero-
dotus are conſiſtent with each other; in that of Leonidas they are quite
agreed. From theſe and other teſtimonies, the ſeries of Spartan kings
ſeems to be the moſt authentic guide for inveſtigating the ancient hiſ-
tory of Greece [a]. In Boeotia, Argos, Sicyon, &c. there were ſeries of

[a] Before I proceed, it will be neceſſary to obviate an objection of Monſieur D'Hancarville, to the liſt of the kings of Sparta, in a fine and uſeful work, which was publiſhed many years after I had drawn up theſe tables. [Recherches ſur l'Origine et le Progres des Arts en Grece.] The objection is founded on an inſcription diſcovered by Monſieur Fourmont in Greece, and copied by him. The words are, Ανεξιδαμος Ζευξιδαμο το Ανεξανδρο το Ευρυκρατεος Βασιλευς. The difficulty is, that Anaxidamus, according to Monſieur D'Hancarville, is not only the ſon of Zeuxidamus, but the grandſon of Anaxander, and the 7th from Eurycrates.



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kings preſerved; but the antiquarians of after times paid no great attention to them; though probably more than they deſerved. The kingdom of Sparta excepted, the regal power was aboliſhed in Greece, before the ſeveral ſtates had much knowledge of letters; and the members of an unlettered democracy paid little regard to the hiſtory of former tyrants, whoſe memory they rather wiſhed to obliterate.

Yet, however ſtrongly we may rely on this liſt of kings, as far as the names and the order of ſucceſſion go, the duration of their reigns is not expreſſed in any author but Euſebius; who gives us the chronology of the 9 firſt reigns in the line of Euryſthenes, and even in theſe he is clearly contradicted by Pauſanias [a]. Thus, for inſtance, Doryſſus is made to reign 29 years, and Ageſilaus 44; yet Pauſanias affirms theſe two reigns were ſhort[b]. Beſides, the 9 reigns in Euſebius amount to 325 years, giving more than 36 years 1 month to each reign, which is very improbable. Thus the diſcordance of Euſebius from Pauſanias, and the immoderate length of ſome of the reigns, overturn the credit of his dates; but ſtill as this liſt of kings begins about the Trojan war, and ends with the battle of Thermopylæ, in which Leonidas was ſlain, ſo it muſt include almoſt all the facts of which we have any doubts in Grecian hiſtory; and therefore deſerves a particular inveſtigation.

But if we reject Euſebius, the calculation of Eratoſthenes is ſtill leſs deſerving of credit. This old chronologiſt fixes the birth of Charilaus, king of Sparta, to have happened 405 years before the expedition of Xerxes [c]: now this expedition falls in with the 13th of Leotychides, of the line of Procles.

rycrates. This interpretation makes the inſcription differ widely from Pauſanias, Herodotus, and other authorities collected by Meurſius. Many have doubted the authenticity of the inſcription. I allow it to be genuine, but deny the concluſion; for, ſo far from contradicting, it ſeems to ſupport the catalogue of Pauſanias, and the genealogy of Herodotus. May we not explain it thus? This inſcription relates to the two kings of Sparta, Anaxidamus and Anaxander, who reigned jointly. This may be implied not only by their place in the table, where they appear in the ſame line, but from the evidence of hiſtory, that the Meſſenians were expelled during their reigns. Anaxidamus was undoubtedly the ſon of Zeuxidamus, and Anaxander of Euryſthenes, and the inſcription is perfectly conſonant with hiſtory. The word Βαγος at the cloſe is not to be explained, unleſs we could ſee the original. Poſſibly it may be a contraction of Βασιλεος, for as the old Greek Sigma was ſometimes formed like an inverted Hebrew Beth, the lower line being obliterated, it would reſemble a Gamma.

[a] Euſebius moſt unaccountably ſays, the line of Spartan kings failed at the 9th from Euryſthenes.

[b] δι' ὀλίγου σφᾶς τὸ χρεὼν ἐπέλαβεν ἀμφοτέρους. Pauſan. l. iii. p. 161.

[c] Clem. Alex. Strom. l. i. p. 336. Colon. 1688.

Deduct

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Deduct 13 from 405, and there remain 392 years for the 9 reigns from Demaratus to Charilaus. Theſe, on an average, give more than 43 years 6 months to each king. If we now turn to the other line of Euryſthenes, we find Leonidas ſlain at Thermopylæ, in the year before Chriſt 480. We ſhall give rather too much advantage to Eratoſthenes, by reckoning 12 reigns, even as high as Ageſilaus; but then, the number 405 divided by 12 gives 33 years 9 months to a reign, and a medium of the two amounts to 38 years 7 months. It may be ſaid, in favour of Eratoſthenes that the reign of Charilaus is a ſingular inſtance; for being a poſthumous ſon of Polydectes, his birth was the beginning of his reign, which might in that caſe laſt 64 years, which is the longeſt date aſſigned to it. Let us then ſubtract the reign of Charilaus from 405, and there remain 341 years from the acceſſion of Nicander to the 13th of Leotychides. But as Leotychides reigned in all 24 years, let 11 years be added to 341, and the whole number is 352 years, for 9 complete reigns; which is ſomewhat more than 39 years to each, though two of this ſeries we know were baniſhed. We are told moreover, that Eratoſthenes, like Herodotus, reckoned generations and reigns as the ſame, and allowed but three to a century; ſo that 9 reigns were equivalent to 300 years; but in the former calculation of 392 years for 9 reigns, he deſerts his own rule, and forces the age of Lycurgus to the year before Chriſt 884; that is, 392 years before the exile of Demaratus. This ſeems the more extraordinary, as, had he retained the calculation before mentioned, then, from the 1ſt of Leotychides in 492 before Chriſt, reckon 300 years for 9 reigns, and it brings you to the year 792, but 16 years before the 1ſt Olympiad; which would have countenanced a tradition, mentioned by Ariſtotle, that Lycurgus was contemporary with Iphitus, the founder of the Olympic games.

Let us next compare this technical calculation with thoſe reigns, which may be ſettled by good evidence in after times. In the line of Euryſthenes, are 7 reigns from Pliſtonax the ſon of Leonidas, who was crowned in the year before Chriſt 480, to the end of Cleomenes in 336; a period of 144 years. The average of theſe is 20 years 7 months (or rather under) to a reign. In the line of Procles, there are 6 reigns from the acceſſion of Leotychides, in the year before Chriſt 492, to the death of Agis in 330; a period of 162 years. The average amounts to 27 years; and a medium computation of theſe 13 reigns is ſomething under 24 years to each. There is likewiſe a manifeſt inconſiſtency, if

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if we compare the times of the Spartan kings, according to the technical chronology of Eratoſthenes, with the kings and perpetual Archons of Athens, which are carefully collected by Meurſius, from old writers, in the following manner.

| | Years. | | Years. |
|---|---|---|---|
| 1. Demophoon | 33 | ——— | 228 |
| 2. Oxyntes | 12 | 11. Phorbas | 30 |
| 3. Aphidas | 1 | 12. Megacles | 28 |
| 4. Thymoetes | 8 | 13. Diognetus | 25 |
| 5. Melanthus | 37 | 14. Pherecles | 19 |
| 6. Codrus | 21 | 15. Ariphron | 20 |
| 7. Medon | 20 | 16. Theſpieus | 27 |
| 8. Acaſtus | 36 | 17. Agameſtor | 17 |
| 9. Archippus | 19 | 18. Æſchylus | 23. |
| 10. Therſippus | 41 | 19. Alcmæon | 2 |
| | 228 | | 419 |

It is agreed, that Meneſtheus, king of Athens, died in his return from the taking of Troy; conſequently the acceſſion of Demophoon, the ſon of Theſeus, was coeval with that era. In the Spartan genealogy, Hyllus was ſucceeded by Cleodæus, at nearly the ſame time; conſequently by ſtriking off Meneſtheus from the one, and Hyllus from the other, theſe two ſeries may be compared together. The Athenian kings and Archons (which being for life muſt be conſidered as kings) are 19. Now in the Spartan table, from Cleodæus to Cleomenes incluſively, is the ſame number of kings in the line of Euryſthenes down to the end of Cleomenes; and the like in the other line of Procles, from Cleodæus to Leotychides incluſively. Now Eratoſthenes ſays, that 704 years intervened between the taking of Troy and the expedition of Xerxes; conſequently, as Leonidas, who was ſlain at Thermopylæ, the ſucceſſor of Cleomenes, could not reign more than about 10 or 12 years, there cannot be given leſs than 692 years for 19 kings; which gives an average of 36 years 4 months to a reign. In the line of Procles the average will be ſtill greater; for, as the 19 reigns muſt be extended to the exile of Leotychides, 11 years after the expedition of Xerxes, the amount will be from the taking

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taking of Troy 715 years; which divided by 19 give 37 years 7 months to a reign. On the other hand, the kings of Athens and perpetual Archons, though the same in number, make no more than 419 years; which on an average is about 22 years 19 days for each reign. Whence can arise this great difference in the calculations of Athens and Sparta, which at least is equal to 273 years, or about 14 years in each reign? Not that I rely on the series of Athenian Archons; for after Codrus, the last king, it may (for reasons to be mentioned hereafter) be justly suspected; but it is introduced to shew the inconsistency of the old technical chronologists, and may lead us to admit analogical reasoning, when historical evidence is deficient.

Phanias, as quoted by Clemens Alexandrinus, says there were 715 years between the archonship of Eteonetus, viz. the year 334 before Christ, and the conquest of Peloponnesus by the Heraclidæ. These two numbers added, lead to the year before Christ 1049. Ephorus antedates the same fact 20 years, and Eratosthenes about 54, placing it in the year before Christ 1103. All these writers seem to conclude, that Troy was taken 80 years before the settlement of the Heraclidæ; consequently the date of Phanias is 1129, that of Ephorus 1149, and Eratosthenes 1183 before Christ. Virgil, in his first Æneid, implies, there were 340 between the taking of Troy and the building of Rome. Now the oldest date of Rome being built is that of Varro, in the year before Christ 753. These two numbers added, bring us to the year 1093. The noted marble, called the Parian Chronicle, has a date which corresponds with the year 1207, viz. a difference of 114 years from Virgil's computation [a].

Lactantius, a celebrated ecclesiastical writer, places this event 1470 years before his own time [b]. Now as he flourished about 303 years after our Saviour, deduct this number, and the remainder is the 1167th year before Christ. This same author has, in another part of his works [c], a calculation so discordant with this, if the text be rightly printed, that we can have no dependence on the former; for there he says, it was 140 years after Solomon. I shall suppose he means the accession of that monarch, who, as he

[a] Appian in his Mithridatic war, B. ii. p. 206. says with some diffidence [τῶν ἱστοριῶν] that the destruction of Ilium by Fimbria, viz. the year before Christ 84, was 1050 years after the destruction of Troy. This leads us to the year 1137 A. C.

[b] Lactantius de falsâ Religione ad finem.

[c] Lactantius de veră Sapient. c. 8.

says

ſays, mounted the throne 1010 years before Chriſt [a]. This leads us to 870 before Chriſt, which correſponds with the 5th of Joaſh, and the 11th of Jehu. I wiſh to think, as ſome critics have done, that the tranſcribers have miſtaken the word. Inſtead of *anteceſſit*, it has been read *exceſſit*. A much leſs violent emendation of the text will give the ſame ſenſe [b]: but the difficulty is not yet removed; for his argument leads us to think, he meant the taking of Troy was poſterior to Solomon; or elſe, if we could ſuppoſe it to mean before Solomon, it would nearly agree with his other calculation. Theſe paſſages are not however to be reconciled, by any correction, with another calculation of the ſame author in the ſame book, wherein he ſays the war of Troy was 900 years after Moſes [c]. The age of the Patriarch is ſettled by him thus: Moſes governed 40 years; Joſhua 27; Judges 370; Kings, as far as the laſt of Zedekiah, 460; Return under Cyrus 70. The total is 967 years. By the return under Cyrus, we may ſuppoſe he means the year 559 before Chriſt, when Aſtyages was depoſed. Theſe two ſums bring us to the year 1526 for the beginning of Moſes: ſtrike off 900, and it brings us to the year 626, the 13th of Joſiah, king of Judah; the amazing difference of 854 years.

The laſt calculation worth mentioning is that of Herodotus, who, though he gives his dates from the beſt records he could diſcover, and ſeemingly with ſtrict fidelity, yet where his enquiries were fruitleſs, took up the calculation of 3 generations being equivalent to a century, and thus may be called a technical chronologiſt. In his 2d book [d], mentioning the ſuperiour antiquity of the Gods of Egypt to thoſe of Greece, he ſays, that it was about 800 years from his time to the war of Troy, and about 900 to Hercules, the ſon of Alcmena. Now Herodotus recited his hiſtory in the year before Chriſt 445; conſequently the Trojan war was about 1245 before Chriſt; and Hercules flouriſhed in 1345. Now, from Herodotus himſelf we collect but 23 or 22 generations from his own time to that of the Grecian Hercules, which give an average of about 39 or 40 years to each. It may once more be remarked, that Herodotus deſerts the rule before mentioned, of allowing little more than 33 years

[a] Lactantius de verâ Sapient. c. 15.

[b] The text is quorum *alter* [ſcilicet Solomon] Trojanæ urbis excidium 140 annis anteceſſit. If we read *alteri*, then excidium may be a nominative caſe.

[c] Lactantius de verâ Sapient. c. 5.

[d] Herod. l. ii. c. 145.

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to a generation: but it is ſtill more to be noted, that he gives a century between Hercules and the war of Troy; for the current ſenſe of all antiquity unites in the opinion, that the children of the former attended at the ſiege. This erroneous computation of Herodotus ſeems to have been grounded on the hiſtory he has given us, in his firſt book, of the kings of Lydia. He there puts down the names and the reigns of 5 kings from Crœſus to Gyges, who murdered Candaules, the laſt of the race of the Heraclidæ. The firſt of theſe Heraclidæ who reigned at Sardes was Agron, who drew his deſcent through Ninus and Belus to Alcæus, the ſon of Hercules[a]. He moreover informs us, that from Candaules to Agron were 22 reigns and generations incluſively, which continued 505 years. Now as the laſt year of Crœſus coincides with the year before Chriſt 546, the 1ſt of Gyges muſt be placed in 715. Let us add 505 years for the race of the Heraclidæ, and the 1ſt of Agron agrees with the year before Chriſt 1220. So far Herodotus ſeems to have had hiſtorical evidence for his dates, as in this inſtance he clearly deviates from his own rule: for divide the whole ſpace 505 by 22, the number of reigns, and the average is not quite 23 years for each king, inſtead of 33. For the 4 antecedent generations up to Hercules, he ſeems, for want of information, to have followed his own ſyſtem; for as they would amount to about 132 years, add thereto 1220, and you have the year before Chriſt 1352, which is but 7 years different from his former calculation. But then this Hercules, the firſt of the Lydian Heraclidæ, muſt have been more probably the Tyrian than the Grecian Hercules; for Belus and Ninus, mentioned before, are Phœnician or Aſſyrian names, and can have no reference to the ſon of Alcmena. Herodotus allows there was a Hercules of Tyre, 5 generations prior to the Grecian. May he not have transferred the time of the latter to the former Hercules? It is at leaſt worth ſome enquiry. From the age of Herodotus to the Grecian Hercules are, by his own calculation, 22 generations, and 5 more to the Hercules of Tyre; in all 27. Now divide this by 3 to a century, and the product is exactly 900 years, the date given by Herodotus. This is a mere conjecture; but at leaſt it makes the hiſtorian, though under a miſtake, conſiſtent with his own rule: and if we reflect on the difficulties an enquirer muſt have met with, when writings were ſo very

[a] Herod. l. i. c. 7.



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ſcarce, he ſhould not be ſeverely cenſured for one inconſiſtency. With regard to his date of the war of Troy, it may be ſufficient to obſerve, that he allows no more than 22 generations for the ſpace of 800 years; viz. above 36 years 4 months on an average; which is not only more than his calculation would demand, but ſtill more devious from the general courſe of human nature.

Thus there is no reaſon for attending to the technical chronology of the ancients; the authors of which, ſays Plutarch, in his life of Solon, contradicted the beſt eſtabliſhed traditions of antiquity, while they were far from agreeing with each other [a]. Let ſome one fact be choſen, where hiſtorical evidence is not entirely deficient; as, for inſtance, the ſettlement of the Spartan polity by Lycurgus. Plato, in his Minos [b], ſays, that the laws of Lycurgus had not been eſtabliſhed above 300 years, or a little more, before that dialogue. Now as Socrates was put to death in the year 400 before Chriſt, we cannot place Lycurgus lower down than the year 700; but he might be more ancient, by ſome years, as we do not know the date of the dialogue. Thucydides, in his firſt book, ſays, the Spartan polity was ſettled 400 years [c] before the end of the Peloponneſian war, which comes to the year 804 before Chriſt; though there are ſome who read *τριακοσίων* in Thucydides as well as Plato, and on the reſpectable authority of good manuſcripts. Ariſtotle makes Lycurgus contemporary with Iphitus, and conſequently to have exiſted in the 776th year before Chriſt. In this diſcordance of three celebrated authors, conjecture muſt be allowed; and more eſpecially as Xenophon does not clear up the point, only ſaying, that Lycurgus flouriſhed in the time of the Heraclidæ [d]; and as Plutarch, after the moſt careful enquiry, leaves the queſtion undetermined.

Let us then endeavour to reaſon from analogy. The battle of Ther-

[a] Theſe were called Canons. *ὅ μοι δοκῶ πρόσεσθαι χρονικοῖς τισι λεγομένοις κανόσιν, ὡς μυρίοι διοξδοῦντες ἄχρι σήμερον, εἰς ὃδὲν αὐτοῖς ὁμολογούμενον δύνανται κατασῆσαι τὰς ἀντιλογίας.*

[b] *ταῦτά γε ὃδέ πω ἴσως ἔτη τριακόσια, ἢ ὀλίγῳ τούτων πλείω.* p. 509. l. 25. Ed. Baſil. 1534.

[c] Thucydides, l. i. p. 13. Ed. Franc. 1594.

[d] This paſſage is to be found in his "Laced. Reſpub." p. 542. Ed. Leunclav. 1569. [*ὁ γὰρ Λυκοῦργος κατὰ τοὺς Ἡρακλείδας λέγεται γενέσθαι*] *ἔτη δὲ πολλοὶ ὄντες, κ. τ. λ.* It clearly appears that Xenophon thought Lycurgus flouriſhed very long before his time, and yet he muſt have known that the Heraclidæ were on the throne of Sparta when he wrote. Some corruption may have crept into the text of Xenophon; but I rather ſuppoſe theſe words were the blundering inſertion of ſome tranſcriber; for they are placed in a parentheſis, have no meaning, and the ſenſe of Xenophon is complete if they be omitted.

mopylæ

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mopylæ was fought in the year before Chriſt 480. Demaratus was exiled 13 years before, conſequently in 493. From this date we count 9 reigns, to Charilaus incluſively. If we adopt Plato's date, of a little more than 300 years, the birth of Charilaus will fall in with the year 702, or nearly ſo. This was the time when Lycurgus began to enforce his inſtitutions. The ſpace between 702 and 493 is 209 years; divide it by 9, and the average of each reign is 23 years 2 months and a few days. I ſhould rather think however, that Plato fixed his date to the 20th year of Charilaus; for Lycurgus was juſt ſo long in ſettling the laws and conſtitution of Sparta. Let us again ſuppoſe, what is very probable, the time of Plato's dialogue to be 20 years before the death of Socrates. This will raiſe the birth of Charilaus to the year 742 before Chriſt; viz. the ſpace of 249 years from the birth of Charilaus to the exile of Demaratus. The 9 kings in this ſpace reigned, on an average, 31 years each; but the reign of Charilaus ſhould not be introduced; for it is ſaid to have continued 64 years; reckoning from the death of his father, and including the ſeven months regency of his uncle Lycurgus before his birth. This length of reign is a fact not to be diſputed; but it may be cut off from the total of 249 years, and the remainder of 185 years will give 23 years 1 month and more, for each reign. In the line of Euryſthenes, Plato's calculation, from the death of Leonidas to the beginning of Archelaus, is about 262 years. Theſe 11 reigns give an average of 23 years 9 months; and a medium of both gives nearly 23 years 6 months. This is more probable than the 400 years of Thucydides; who in the line of Procles gives 247 years for 8 reigns (deducting that of Charilaus); the average of which is 30 years 10 months to each, and more. In the line of Euryſthenes, the ſpace is 324 years for 11 reigns; viz. 29 years 5 months for each; and the medium calculation of the two is about 30 years 1 month 15 days.

From hence it ſeems probable, that we may compute between 23 and 24 years to a reign, in a ſtate where the royal family had been long eſtabliſhed, and there were no competitors for the throne. Yet this computation is greater than the general medium fixed by Sir Iſaac Newton, from various examples. The Jewiſh kings, from Solomon to Zedekiah incluſive, are in number 21; the ſpace of time, 425 years; the average of reigns, 20 years 3 months; of the kings of Iſrael, 14 years and about 20

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days. The 1ſt race of Tyrian kings, cited by Joſephus, are 12 years $5\frac{1}{2}$ months. The 2d race, when they ſeem to have been ſubject to Babylon, are but 5 years 1 month. The era from Nabonaſſar to Nabonadius incluſive, gives but 11 years 7 months. The 10 kings of Perſia are 20 years 8 months; and theſe two laſt would have been leſs, had the names of thoſe kings, who did not reign a complete year, been inſerted. But, in anſwer to this, it is plain from hiſtory, that the Jewiſh throne was often ſhaken by inteſtine commotions; that of the Iſraelites much more: and by the ſhort reigns of ſome of the kings of Babylon, and two interregnums, we may juſtly infer, that that ſtate was diſturbed by civil troubles, or foreign invaſions. Take the 5 reigns from Aſſaradinus to Nebuchadnezzar incluſive; they give 119 years, or 23 years 9 months, on an average; and this we have good reaſon to ſuppoſe was the flouriſhing period of the empire. The 5 kings of Lydia from Gyges are ſtated by Herodotus. They were all of one family, and amount to about 34 years to each reign. The Egyptian kings (which are likewiſe given us by the ſame author) have 29 years each, and the computation is founded on good evidence; but in neither liſt are there more than five names, and we cannot form any probable concluſion from ſo ſmall a number. Nay, ſuppoſing there had been 10 or more kings, we ought to enquire if the ſucceſſion was regular from father to ſon. In the Spartan line we have one inſtance in Zeuxidamus, where a grandſon ſucceeded; but that inſtance being mentioned, it is a fair preſumption there is no other. In the hiſtory of France we find an exception to our calculation; for the 10 reigns from the late king upwards reach from 1774 to 1498, a period of 276 years; and the average is about 27 years 7 months: but Louis XIV. ſurvived both his ſon and his grandſon, and lived to the age of nearly 77; being ſucceeded by an infant great grandſon; which is a rare example, and cannot be produced as a general rule. In our own country we have a period of the ſame length nearly, in which were 13 reigns, viz. from the acceſſion of Henry VII. in 1485, to 1760; when his preſent Majeſty mounted the throne. Now 275 years, the intervening period, divided by 13, give 21 years and about 2 months to a reign. But in this ſpace one king was ſlain and another depoſed; and there were frequently collateral kindred who reigned, as three children of Henry VIII. two of Charles I. and two of James II. whilſt, till the death of George II. the deſcent was never interrupted,

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by the ſucceſſion of a grandſon. This period may then be deemed nearly as much below the common ſtandard as the other was above it, for a medium of the two is 24 years and a little over.

To dwell no longer on this diviſion of the ſubject; if we know a ſtate has been much diſturbed by civil wars and change of families, as was the Athenian ſtate under its kings, then about 18 or 20 years at moſt may be a proper average: if one family has been well eſtabliſhed, and no minorities have intervened, or but one, then 23 or 24 years may be allowed: but where there have been frequent minorities, as, for inſtance, the laſt race of the French kings, the reigns will be longer.

But ſtill analogical reaſoning cannot be admitted where hiſtorical evidence contradicts it; but then it ſhould be direct evidence, drawn from ſome writer near the times; and not from ſuch compilers as have formed their calculations on a ſyſtem. In this light may thoſe of Pauſanias be conſidered, in relation to the two Meſſenian wars. For if we adopt his date, of the 2d year of the 9th Olympiad, for the beginning of the war, then, as Alcamenes, king of Sparta, died in the 2d year of the war, we muſt place the acceſſion of Polydorus in the 3d year of the ſame Olympiad, correſponding with the year before Chriſt 742. Now from Polydorus to Leonidas incluſively, are 8 complete reigns; and the interval of time is 262 years; that is, 32 years 9 months to a reign. This calculation is ſo near the rule of 33 years to a reign, that we may preſume it was founded on ſome ſuch hypotheſis. Yet we know that Polydorus could not reign more than 20 years, nor Leonidas quite 12 years[a]. Strike off 32 from 262 years, and the average of the remaining 6 reigns is 38 years 4 months. Thus it ſeems to be probable that Pauſanias has placed the beginning of theſe wars too high, partly induced to it by a rule which Herodotus firſt mentions, and Eratoſthenes adopts, and poſſibly from another circumſtance, the Olympic Regiſter. It was recorded in the liſt of victors at the games, that Polychares, a Meſſenian, gained a prize in the 4th Olympiad. Now the Meſſenian, who was the cauſe of the

[a] Polydorus began to reign in the 2d year of the 1ſt Meſſenian war; and conſequently had reigned 18 years, at the cloſe of it. Soon after he was aſſaſſinated. Cleomenes, the brother of Leonidas, depoſed Demaratus in the year before Chriſt 493, juſt 13 years before the battle of Thermopylæ, where Leonidas was ſlain. Cleomenes lived ſome time after, and conſequently Leonidas could not reign more than 12 years.

firſt

firſt war, bore the name of Polychares, and Pauſanias concludes they were the ſame perſon. This however he could not learn from the records of Olympia, which related only to thoſe who gained the prizes in the ſeveral games; but not to any other hiſtorical facts. The identity of names has often produced miſtakes, in both ſacred and profane hiſtory; and this may be one further proof how well this opinion is founded. If we reaſon from analogy, and give 23 years 6 months to a reign, then, from the death of Leonidas upwards to the acceſſion of Polydorus, are 188 years; to which add one complete year for the laſt of Alcamenes, and the firſt war begins in the year before Chriſt 669. According to Pauſanias, the two wars laſted 76 years, and conſequently were ended in the year before Chriſt 593.

The intermediate facts ſeem to have been collected with great care and critical accuracy by our author; though, by his own avowal, he worked with bad materials. His chief authorities are two poets, Myron and Rhianus; to which he adds ſome quotations from Tyrtæus, and occaſionally applies to the Olympic Regiſter, and the Archons of Athens, as an eaſy arrangement of his facts. Yet he cenſures the poet's miſtakes in chronology. The firſt of them wrote, that Theopompus, king of Sparta, who commanded at the beginning of the 1ſt war, was ſlain by Ariſtomenes, the Meſſenian general, in the 2d war, 59 years after. The other poet, Rhianus, is guilty of an error, as he thinks, in ſaying that Leotychides was king of Sparta, when the 2d war was ended. I ſuſpect the miſtake aroſe from hence, that by the genealogy of Leotychides, as before ſtated from Herodotus, his 5th anceſtor bore nearly the ſame name. He is found in the ſame parallel with Archidamus, and might eaſily be coeval with Anaxidamus, who commanded in the beginning of the 2d Meſſenian war. May we not then ſuppoſe this Leotychides might be general of the Spartan army at the end of the ſame war, though not king of Sparta; and Rhianus might, from the reſemblance of names, transfer to Leotychides, who reigned long after, what was due to his anceſtor[a]. However this apology for Rhianus may be received, it is very clear, from ſuch miſtakes as have juſt been mentioned, that the authors muſt have written long after

[a] It may be conjectured, that Pauſanias himſelf, inattentive to the genealogy of Leotychides in Herodotus, might miſtake the poet's meaning.

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the facts had happened; and being poets, were more likely to embelliſh the narrative than to repreſent the ſimple truth [a]. Yet if theſe accounts be rejected entirely, the only reſource is a total ſilence; for, however imperfect they may ſeem, they were ſtill the oldeſt writers on the ſubject; and from hence we ſhall briefly relate the principal events of this important conteſt.

Teleclus, king of Sparta, father of Alcamenes, was ſlain by the Meſſenians, in the temple of Diana. The motives for this action were differently reported by the two nations; nor is the time ſettled. Pauſanias places it in the reign of Nicander, ſon of Charilaus. Meurſius oppoſes this opinion; and, if the dates of Euſebius are implicitly followed, it would fall in the reign of Charilaus. The authority of Pauſanias being at leaſt as good as that of Euſebius, this matter may hang in ſuſpenſe, though it is neceſſary to mention the fact, as it was the origin of an inexpiable war between Meſſenia and Sparta. The firſt attempt was on the ſide of Sparta; and the deſtruction of Amphea by ſurpriſe in the year 669, was a heavy blow to their antagoniſts. Theopompus and Alcamenes led the Spartans, and Antiochus the Meſſenians. This fact is placed by Pauſanias in the 5th year of Æſimedes, the 2d decennial Archon of Athens; but, according to Euſebius, in the laſt of Charops, his predeceſſor. This difference between the two compilers does not ſtrengthen the authority of either. If Pauſanias conſulted the Regiſters at Athens (if any there were), as carefully as he did the Olympic Tables, he could not, even from thence, fix the time of the Meſſenian war, in which Athens was not engaged. On this account his appeal to the Olympiads and Archons ſeems to be intended only as an eaſe to his reader. For the inſtruction of Greece in general, he digeſted his chronology by Olympiads, which were eaſily referred to; and for the Athenians in particular, he added the preſiding Archon: but it is very improbable that either of theſe tables included the political concerns of other ſtates: conſequently it is an arbitrary application; and, as we ſee from Euſebius, not always adopted by other writers.

[a] For particulars of this war ſee the Meſſenica of Pauſanias. Whoever reads it will diſcover in many places a noble vein of poetical fire; from whence I conjecture that our author has often borrowed the very words of one or other of the poets. I recommend it to the peruſal of abler judges in Greek metre, as ſuch a diſquiſition does not accord with the ſubject of this diſcourſe.

In

In a few months after the deſtruction of Amphea, Euphaes, the ſon of Antiochus, was king of Meſſenia, his father being deceaſed. In the next year Alcamenes dies; but Polydorus, his ſon, and Theopompus, carry on the war. They were aſſiſted by Euryleon, by deſcent a Theban, and, according to Pauſanias, the 5th from Auteſion, the father of Theras, who led the colony into the iſland of Calliſte. This, however, is ſcarcely poſſible; for, according to Pauſanias himſelf, Theopompus was the 9th king from Procles, in lineal ſucceſſion; he was therefore the 10th from Ariſtodemus. Now we cannot place Auteſion below the line of Ariſtodemus; becauſe he married his daughter Argia to that chief, and defended the cauſe of Euryſthenes, and Procles his ſons, againſt their uncle Creſphontes. If this fact be rightly ſtated by Pauſanias, we cannot place the line of Euryleon further than Prytanis, or Eunomus at furtheſt, viz. before the time of Lycurgus. This will be clear to any one who conſults the liſt of Spartan kings; and the argument will be ſtronger in the line of Euryſthenes; for Polydórus, the colleague of Theopompus, was one degree more remote from the original ſtock. Thus Pauſanias, in this inſtance, does not reaſon conſiſtently; nor can we defend him by ſuppoſing the word πέμπτος was the miſtake of a tranſcriber, as he confirms the total number by particularizing the anceſtry of Euryleon by name; and the accounts agree with each other[a]. It is very probable there might have been a Euryleon, in the line of Auteſion, at the time he mentions, and another of the ſame name ſome generations after; which, in the multiplicity of objects before him, were confounded together.

The firſt three campaigns were more ruinous to both, than deciſive to either. The ſurpriſe of Amphea had cautioned the Meſſenians to keep proper garriſons; and the Spartans were not ſkilled in ſieges. This while the coaſts of Laconia were ravaged by ſea, and all the tillage near Mount Taygetus deſtroyed. In the 4th year a battle was fought; but, though very bloody, neither ſide could claim the victory. In the following, or 5th year, there was another engagement, ſtill more deſtructive, and the loſs nearly equal. The Meſſenians were now oppreſſed by the neceſſary expences of the war, and by a peſtilential diſor-

[a] Pauſan. l. iv. p. 229. The line is thus deſcribed. Euryleon, Ægeus, Oiolycus, Theras, Auteſion.

der;

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der; which, though partial in its progreſs, yet leſſened their numbers. Taking counſel, they determined to enlarge and fortify the ſtrong city of Ithome, and to abandon the open country. The Delphian Oracle was then conſulted, and an anſwer given, which marks the ſavage inhumanity of this period;—that they muſt ſacrifice a noble virgin, to enſure ſucceſs. The daughter of Lyciſcus was drawn by lot; but her father ſecured both her and himſelf, by flying to the Spartans. Ariſtodemus, a noble Meſſenian, and nearly connected with Euphaes by friendſhip and blood, offered his daughter in exchange; and murdered her at laſt with his own hands. The particulars of this tranſaction are to be found in Pauſanias, who ſeems rather to praiſe the patriotic motive of Ariſtodemus, than to cenſure his cruelty [a]. Theſe tranſactions, as we ſhall find very ſoon, muſt have taken up near 2 years; in all which time the hoſtilities were either intermitted, or at leaſt there was no action of conſequence. Probably the Spartans were engaged in the war with the Argians; but, whatever was the cauſe, they deſiſted from their attacks on Meſſenia till the 6th year from the flight of Lyciſcus. A battle was then fought; and Euphaes, raſhly purſuing the Spartans, was ſlain, in the 13th year of his reign. Ariſtodemus was elected in his place, in whoſe 5th year there was another indeciſive battle: but the Meſſenians having ſuffered much more in proportion than the Spartans, the Oracle was again conſulted. The ambiguity of the anſwer, and the ſuppoſed completion, are not worth relating: it is enough to ſay, that Ariſtodemus, finding his unnatural ſacrifice had not ſecured the end he propoſed, ſlew himſelf in deſpair on his daughter's tomb in this year. Shocked at this diſaſter, the Meſſenians loſt their courage; and, though they elected a new general, ſubmitted to the Spartans after a ſtruggle of 20 years. Pauſanias places this event in the 4th of Hippomenes, the 4th decennial Archon of Athens, and the 1ſt of the 14th Olympiad. This is conſiſtent with his former date; but if that be falſe, the latter cannot be truſted. In theſe tables it is dated the 3d year of the 32d Olympiad; Polydorus and Theopompus being ſtill kings of Sparta. Ithome was taken and deſtroyed, and Meſſenia made ſubject to Lacedæmon. Polydorus was ſoon after aſſaſſinated; nor could Theopompus ſurvive him long, being already waſted with age and grief for the loſs of his ſon Archidamus. Zeuxidamus, his grandſon, ſucceeded,

[a] Pauſan. l. iv. p. 234.



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who reigned jointly with Eurycrates, the ſon of Polydorus. Their ſucceſſors were Anaxander and Anaxidamus, who, in the 39th year from the cloſe of the laſt Meſſenian war, began the 2d fatal conflict, in the 3d year of the 42d Olympiad; years before Chriſt 610 and 609. Ariſtomenes, a brave and able Meſſenian, was the fomenter of this revolt. In the 2d year he beat the Spartans at Deræ; who were immediately inclined to peace, had not the poetic fire of the blind Tyrtæus rouſed them again to action. In the 7th year the Spartans corrupted Ariſtocrates, king of Arcadia; and by that treaſon defeated the brave Meſſenians. In the next campaign, as it ſhould ſeem, Ariſtomenes fortified Ira, which he held for 11 years againſt Sparta; that is, to the 18th year of the war. His great actions during this interval of time, as they have no dates, are rather an object of political than chronological enquiry. Ira was at laſt taken. Ariſtomenes eſcaped, with many of his brave countrymen, who were hoſpitably received in Arcadia. To retrieve their affairs, he intended a deſperate attack on Sparta, with the aid of 300 Arcadians. As the victims were not propitious, the attack was delayed; and Ariſtocrates had ſufficient time to warn the Lacedæmonians of their danger. This ſecond treaſon being detected, the Arcadians, in revenge, ſtoned the king to death, and, as it ſhould ſeem, eſtabliſhed a republican government, about the year before Chriſt 592 or 591. Soon after the remaining Meſſenians ſettled at Zancle, in Sicily, and changed the name to Meſſene. Ariſtomenes refuſed to attend the colony; and being highly eſteemed for his virtue, married his daughter to Damagetus, a Rhodian, who then reigned at Ialyſus, in Aſia Minor. Ariſtomenes attended them to Rhodes, where he died, before he could execute his intended plan of viſiting the courts of Sardes and Ecbatana, where, Pauſanias ſays, Ardys, the ſon of Gyges, and Phraortes reigned. Had his firſt date been right, this account would have tallied with hiſtory, as far as relates to Ardys, but could ſcarcely be reconciled to the hiſtory of Media; as it moſt probably happened at leaſt 10 years before the death of Deioces. According to the dates here given, this event muſt correſpond with the reigns of Alyattes and Aſtyages.

The age of Lycurgus, and the wars of Meſſenia are, with ſome probability, thus ſettled at the diſtance of 53 years from each other; and our conjecture may be ſtrengthened by comparing this account of reigns with the courſe of nature in generations. We can tell the age preciſely of 13 Jewiſh kings in ſucceſſion, when their ſucceſſor was born, from the birth of

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of Jehoram to that of Jehoiachin; to which we may add that of Rehoboam, when Solomon was about 18. Theſe amount to 349 years collectively, and divided by 14, give an average of very nearly [a] 25 years to a generation. Now from the birth of Charilaus to that of Demaratus are 9 generations; which, multiplied by 25 years, give a total of 225. Charilaus was born, I think, in 742 before Chriſt; ſubtract 225, the remainder is 517; the year when Demaratus might be born; juſt 25 years before his expulſion. In like manner the time fixed here for the Meſſenian wars, does not contradict the common courſe of nature in the other line of Spartan kings. The whole ſpace, from the acceſſion of Polydorus in 667 to 480, is 187 years. Eurycrates might probably be born about 660 before Chriſt; and then the 4 generations which follow, at 25 years each, make it 100 years to the birth of Anaxandrides, viz. in 560. The remainder of 80 years is not too much for the lives of Anaxandrides and his two ſons; for Leonidas, we know, was the youngeſt ſon; and if his father was 40 years old at his birth, he could not probably be more than 40 himſelf, when he was ſlain at Thermopylæ, as his eldeſt ſon was a minor at his death.

The next fact to be conſidered is the re-ſettlement of the Heraclidæ in Peloponneſus; which will, if well authenticated, ſettle the time of the Trojan war. This reſtoration of the family of Hercules was completely effected when Patrocles and Euryſthenes took the throne of Sparta, and governed jointly. From hence are 6 complete reigns to Polydectes in one line, and Ageſilaus in the other, incluſive. Now the reign of Polydectes was ſhort, as we are told on good authority, and Eunomus was cut off by a violent death [b]: conſequently we cannot reckon more than 23 years on an average to each reign, viz. 138 years; which, added to 742, give the year before Chriſt 880. Thucydides expreſsly ſays, the taking of Troy was 80 years prior to the re-eſtabliſhment of the Heraclidæ; which correſponds with the year before Chriſt 960. Eratoſthenes follows this calculation of 80 years; ſo that it is plain he thought it founded on ſome well eſtabliſhed tradition, which forced his aſſent. This may be compared with other dates; and that of Virgil ſhould be principally conſidered; for his merit as an accurate ſearcher into antiquities is acknowledged by all his commentators, except in the hiſtory of Dido. Now Jupiter propheſies in the Æneid [c], that the wars in Latium were

[a] 24 years, and rather more than 339 days.
[b] For theſe two facts, ſee Plutarch, in his life of Lycurgus.
[c] Æneid. l. i. v. 265—281.



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to laſt 3 years; that Aſcanius ſhould build Alba 30 years after; and that the foundation of Rome ſhould be 300 years poſterior to that of Alba. This prophecy was delivered in the 7th year from Troy being taken: the ſum of the whole is an interval of 340 years between thoſe events. The foundation of Rome was a very uncertain epocha in Virgil's time. Plutarch, however, ſeems to ſettle it pretty nearly; for, in his life of Numa, he ſays, that king died about 400 years before the conſulate of P. Cornelius, and M. Bæbius; which falls in with the year 181 before Chriſt. From hence it appears that nothing is wanting to complete this date, but the reigns of Romulus and Numa, the two firſt kings of Rome. This ſpace in Dionyſius of Halicarnaſſus is 80 years: but the learned Mr. Hooke has ſhewn from hiſtorical evidence (in a moſt ingenious and learned diſcourſe, to which the reader is referred), that it could ſcarcely be more than 40 years[a]. If ſo, Rome was founded about 622 before Chriſt; and then theſe ſeveral numbers give the year 961 before Chriſt, for the taking of Troy, that is, 219 years before Lycurgus. To afford another teſtimony of the probability of this calculation, there were 23 kings of Latium and Rome, from Æneas to the expulſion of Tarquin, in the year 508 before Chriſt. Now the interval between 961 and 508, when Tarquin was expelled, contains the ſpace of 453 years; which, upon an average, make 19 years 8 months and a little more to each reign. This is certainly a ſufficient allowance, as 10 of this race were either ſlain or depoſed.

Between the taking of Troy and the eſtabliſhment of the Heraclidæ, happened the Æolic migration. This was a colony at firſt led by Penthilus, a natural ſon of Oreſtes, the ſon of Agamemnon; which colony, under the conduct of Echelatus, ſon of Penthilus, after his father's death, ſettled in Æolia. This migration happened but a little before the expulſion of Tiſamenus from the throne of Sparta, by Patrocles and Euryſthenes, and of courſe about 884; for it is ſaid Tiſamenus did not reign much more than 3 years, and the remaining ſpace muſt be divided between Ægiſthus, who reigned about 9 or 10 years, and Oreſtes, who reigned about 67 or 70. Meurſius, I own, produces the authority of Strabo in his 13th[b]

[a] Vide Hooke's Roman Hiſtory, vol. i. after the account of the ſeven kings.

[b] Strabo, p. 582. The paſſage of Strabo relates to the Æolic migration, and not to the return of the Heraclidæ. He intimates, indeed, that the two facts were not far diſtant, but his expreſſions ſeem to be indefinite. This is the more probable, as Meurſius himſelf quotes another

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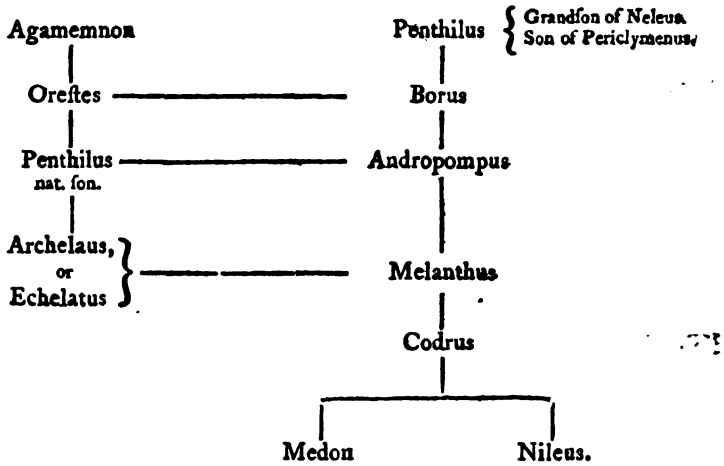
book, who places the reſtoration of the Heraclidæ at a little more than 60 years from the Trojan war, which would ſhorten the reign of Oreſtes 20 years: but as this reign is a ſingle inſtance, we need not alter the text of Thucydides, as we ſee the beſt writers have differed as much in other points of hiſtory.

The next fact, viz. the Ionic migration, was, according to Strabo, the 4th generation from the Æolic; which is perfectly agreeable to hiſtory, as the following table will demonſtrate.




Here [a] we ſee Nileus, the leader of the Ionic migration, was the 4th incluſively from Andropompus, whoſe lineal deſcent correſponds with the line of Penthilus, the firſt leader of the colony into Æolia. The time when it happened muſt be fixed by ſuch evidence as we have; and the reigns of the kings of Athens from the Trojan war to Codrus, ought firſt to be conſidered. Now as Meneſtheus died on his return from Troy, there are 6 reigns from Demophoon to Codrus; and, as appears from the

ther paſſage of Strabo, in which the date from the Trojan war to the ſettlement of the Heraclidæ, is definitely and expreſsly ſaid to be 80 years. This laſt we may conceive to be his true opinion, being the ſame with that of Eratoſthenes, whoſe works he was intimately acquainted with; from whom he differs without aſperity, as he praiſes him without adulation. Meurſius further ſays, that Pauſanias agrees with the computation of 60 years, becauſe he mentions no more than two intervening generations, and that he reckons 30 years for each. But Pauſanias affirms this hiſtorically, and not from any rule. Antilochus, the ſon of Neſtor, died a young man at the war of Troy, leaving a ſon named Pæon, probably very young. His ſons were expelled from Pylos by the Heraclidæ. Theſe are the two generations after the war. Compare Pauſanias, l. ii. p. 117. with l. iv. p. 220. [Ed. Sylburgii 1613.] Meurſius de Regno Lacon. c. viii.

[a] Strabo, l. xiii. p. 582. Ed. Paris.

table,

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table, they reigned 112 years collectively; that is, 18 years 8 months to a reign. This is not an improper average, as the royal family was changed; for Thymœtes expelled Aphidas by violence. From this account, the death of Codrus falls in the year before Christ 848,—36 years after the Æolian expedition. The Ionic migration did not take place immediately; for Nileus, according to Pausanias, disputed the succession with Medon, *for some years* [a]. The time might be about 9 or 10 years, and then Nileus would be about 30 years old, and this would happen 45 years after the former expedition to Æolia. Neither can it be objected, that the number of generations between these two events should be disproportionate to the number of years; for it is said, the reign of Orestes was long, and that Penthilus did not undertake the expedition till the legitimate son of Orestes, Tisamenus, was on the throne: from whence it necessarily follows, that Penthilus was either born to Orestes in his old age, or that he was advanced in life when he began it; which is more probable, as Archelaus, his son, completed it by leading the colony into Asia. This opinion is strengthened by a tradition quoted by Meursius in his Regn. Att. that Homer came to Athens in the archonship of Medon. Now the account given by Herodotus, in his genuine history, that Homer and Hesiod flourished 400 years before he wrote, coincides with this calculation of 849, falling in with the year before Christ 845.

But further; from the birth of Hyllus to that of Eurycrates are 14 generations, which, at 25 years each, make 350 years. Now if Eurycrates was born, as we said before, in the year before Christ 660, then 350 added give 1010 for the birth of Hyllus; about 50 years before the destruction of Troy. This nearly settles the date of the Argonautic expedition, an event much controverted by a learned author of our own age; though no ancient writer ever doubted it. For the present let this suffice, that as it was the prevailing opinion of every historian, whether Greek or Latin, that it fell out in the generation preceding the Trojan war, it cannot be placed higher than the year before Christ 1000.

This mode of calculation too seems to be consistent with the foundation of the kingdom of Macedonia by Caranus. This Caranus was the brother of Phidon king of Argos and Corinth, whom the Eleans called in to assist them against the Pisæans, who had usurped the care of the Olym-

[a] Ἔτεσι δὲ οὐ πολλοῖς ὕστερον. Paus. l. vii. p. 398.

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pic Games. This fact is related by Strabo and Pauſanias; and yet the Parian Chronicle fixes the reign of Phidon 118 years before the 1ſt Olympiad [a]. The preciſe time of this application of the people of Elis may therefore demand ſome inveſtigation. The text of Pauſanias fixes it to the 8th Olympiad [b], which muſt be wrong; for Strabo [c] informs us, the Eleans held the preſidency of the games unmoleſted, till the 26th Olympiad; after which they were ejected by the Piſæans. We may then conclude ſome numeral is wanting in the text of Pauſanias, and Newton ſuppoſes him to mean the 48th Olympiad. This opinion is, however, with deference to ſo great a name, irreconcileable with the text of that correct author, who having mentioned the 8th Olympiad proceeds to the 34th, and afterwards mentions the 48th Olympiad, when Demophoon was the chief of the Piſæans, and when the Eleans ſeem to have wanted no aſſiſtance to make war with that nation. Can it be ſuppoſed, that Pauſanias would firſt have mentioned a tranſaction in the 48th Olympiad, and then go back to the 34th, when he would be obliged in the next ſentence to repeat the name of the 48th Olympiad, and relate a fact which is not conſiſtent with the former account? This mutilated number of Pauſanias muſt then relate to ſome decade before the 38th, becauſe he mentions the numbers in regular order. Now it could not be the 18th Olympiad; for the Eleans held the preſidency of the games till the 26th Olympiad, viz. till it was paſſed. Now why ſhould Strabo limit the preſidency of the Eleans to any certain year, had they not loſt it at that time? This leaves no alternative but the 28th Olympiad, which is moſt probably the truth. The Piſæans ſeem to have ejected the people of Elis in the 27th, and preſided in the games. Four years after the Eleans called in Phidon, who drove out the Piſæans, but acted jointly with the Eleans in the preſidency of the games. In the 29th Olympiad the Lacedæmonians were invited to aſſiſt the Eleans, who drove out Phidon, and reſtored the people of Elis to their rights [d]. To eſtabliſh this fact by poſitive proof cannot be expected; but if we ground our reaſoning, as before, on generations of about 25 years, then, as Phidon was the 10th from Temenus, there will be 250 years to the birth of Phidon. Now Temenus gained Argos about 880; but his nephews conquered it for him, and

[a] Vide Marm. Oxon. p. 413. The inſcription indeed is much mutilated in this place. Lydiat ſuppoſes there were two Phidons.

[b] Pauſan. l. vi. p. 386.
[c] Strabo, l. viii. p. 355.
[d] Pauſan. l. vi. p. 386, 387.

conſequently

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conſequently were of man's eſtate at that time: ſo that Temenus might be born about 940 before Chriſt. Reckon up 250 years, and it brings us to the year 668, juſt 22 years before the 28th Olympiad, when the Eleans called in Phidon to aſſiſt them. His expulſion was 4 years after; and at that time, or a little later, his brother Caranus might lead a colony into Macedonia, viz. not before the 664th before Chriſt. He did not, however, immediately ſettle the kingdom, for the firſt who was called king was Perdiccas, the 9th incluſively from Archelaus. Now as Archelaus was ſlain in the 1ſt year of the 95th Olympiad, viz. in the year before Chriſt 400, then 9 reigns, at 23 years each, will amount to 207 years, coinciding with the year before Chriſt 607, which might be near the time of the crown being ſettled. This date is juſt 57 years after the arrival of Caranus; and as Euſebius names Cœnus and Thurimas as the intermediate kings between Caranus and Perdiccas, 19 years may be allowed for each of the three, which is a ſufficient average in a country where the kings were obliged to acquire their dominions by violence.

The foregoing calculation may at firſt ſeem to be inconſiſtent with the hiſtory of Corinth, as we find it in Pauſanias. The only foundation date we have is the tyranny of Cypſelus, which began in 655 before Chriſt. This Cypſelus was deſcended from Melas, contemporary with Aletes, one of the Heraclidæ, who had Corinth for his ſhare of the conqueſts. This ſeizure ſeems to have been poſterior to that of Sparta, and might probably be about the year 870 before Chriſt. From this time to 655 is a ſpace of 215 years for the intermediate generations between Cypſelus and Melas. Sir Iſaac Newton concludes, from a paſſage in Pauſanias, that theſe were no more than 6 in number; and if ſo, the years aforementioned would not agree with the preſent ſcheme. But this very paſſage may rather imply there were more than 6 generations: this, however, is left to the reader's deciſion.

[a] "The 6th generation," ſays Pauſanias, "of the anceſtors of Cypſelus, "came originally from Gonuſa of Sicyon, and the *anceſtor of theſe* was "Melas, the ſon of Antaſſus." Sir Iſaac Newton ſuppoſes Gonuſa to be the name of a female; but it evidently means a town or caſtle above Sicyon; for, ſays Pauſanias, in his hiſtory of Corinth, [b] "This Cypſelus was a

[a] Κυψέλῳ καὶ τοῖς προγόνοις ΕΚΤΟΝ ἦν γένος ἐξ ἀρχῆς Γονύσης τῆς Σικυωνος, καὶ πρόγονός σφισιν ἦν Μέλας ὁ Αντάσσου. Pauſan. l. v. p. 323.

[b] Ἀπόγονος δὲ ἦν ὁ Κύψελος Μέλανος τοῦ Αντάσου. Μέλανα δὲ ἐκ Γονυσσης τῆς ὑπὲρ Σικυωνος τραπεσόντα σὺν Δωριεῦσιν ἐπὶ Κόρινθον, κ. τ. λ. Pauſan. l. ii. p. 92.

deſcendant

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" deſcendant from Melas, the ſon of Antaſſus, which Melas leading a co-
" lony of Dorians from that Goneuſa which lies above Sicyon, towards
" Corinth, was prohibited by Aletes, at the inſtigation of an Oracle; but
" at laſt, in violation of the Oracle, he was received as an inmate or fellow-
" coloniſt by Aletes." This laſt citation is not contradictory to the interpretation of the former paſſage; for if Melas led a colony from Goneuſa, his family, or part of it, might reſide in the original ſettlement for four generations after him. The words of Pauſanias are confeſſedly obſcure, and ſuſpected to be faulty by Sylburgius; but if we render them as Sir Iſaac Newton does, then Cypſelus being the 6th from Melas, and Aletes the contemporary of Melas, who was but the 5th from Hercules, we cannot reckon more than 10 or 11 deſcents between the time of Hercules and Cypſelus. This would raiſe the latter to the age of Lycurgus, above a century prior to the foundation date given before of the beginning of the reign of Cypſelus. In order to make Pauſanias conſiſtent with himſelf, he muſt either be rendered as above, or elſe we muſt ſuppoſe the numeral ἕκτον is wrong. Poſſibly it might have been δέκατον, which by the loſs of two letters was written ἕκτον. With this emendation Sir Iſaac's verſion may be admitted; as it would give 24 years, or nearly ſo, to the generations between Cypſelus and Melas.

The tyranny of Piſiſtratus is another date about which authors have differed. To fix every point with certainty will not be an eaſy taſk; but Thucydides could hardly be miſtaken in aſſerting, that Hippias was expelled 20 years before the battle of Marathon, that is, in the year 510 before Chriſt, correſponding with the 3d year of the 67th Olympiad. The ſubſequent hiſtory of Hippias proves that it muſt be near the truth. Thus then we have gained one foundation date, and have only to enquire what was the duration of the tyranny.

Herodotus has a remarkable paſſage on this ſubject [a]. " After theſe
" things, the Piſiſtratidæ retired to Sigeum, having reigned over the
" Athenians to the 36th year." Now Meurſius ſays, the word Piſiſtratidæ muſt be applied to the ſons of Piſiſtratus, excluſive of their father. He, conſequently, by giving 33 years to Piſiſtratus and 36 to his ſons, forces up the firſt ſeizure of the tyranny to ſome time in the 50th Olympiad; and Clemens Alexandrinus and Tatian are of the ſame opinion. But

[a] Ἐξεχώρησαν ἐς Σίγειον—ἄρξαντες μὲν Ἀθηναίων ἐπ' ἔτεα ἕξ τι καὶ τριήκοντα. Herod. l. v. c. 65.



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the word Piſiſtratidæ may as well ſignify the whole duration of the power of father and ſons. The ſcholiaſt on Ariſtophanes uſes it in that ſenſe in the Veſpæ[a], Ælian in his Var. Hiſt. and what is more, Ariſtotle himſelf in his Politics. This paſſage indeed of Ariſtotle is the beſt comment on Herodotus, notwithſtanding the cenſure of Meurſius[b]. Theſe then are the words of that excellent author[c]: "The third tyranny was that "of the Piſiſtratidæ, at Athens: but this was not continual; for Piſiſtra- "tus twice fled from the tyranny; ſo that in 33 years he governed only "17, and his ſons 18 years; ſo that the total is 35 years." This ſeems to explain the 36th year of Herodotus, and to ſhew that he meant only thoſe years when they were tyrants, excluding the time of their exile; for the whole ſpace in Ariſtotle is 51 years. Eratoſthenes and the Parian Chronicle fix the ſame ſpace of time, or very nearly; and their authority becomes more reſpectable as they approach nearer their own times. The conference of Crœſus with Solon is very reconcileable with this date; for Solon travelled from Athens when Piſiſtratus ſeized the power; viz. about 559 before Chriſt; and Crœſus mounted the throne two years after, in 557. All agree that Solon travelled at leaſt two years; and the oſtentatious diſplay which Crœſus made of his wealth, may accord as well with his acceſſion to a rich kingdom, as to the cloſe of his reign, where Sir Iſaac Newton places it. In this manner have I endeavoured to fix this date, on the expreſs authority of Thucydides and Ariſtotle; which is ſupported by the direct teſtimony of the Parian Chronicle and Eratoſthenes, and quite conſiſtent with the paſſage in Herodotus, which is brought to contradict it by Meurſius. I know that Clemens Alexandrinus and Tatian mention the name of Onomacritus, as flouriſhing together with the Piſiſtratidæ about the 50th Olympiad: but if this be granted, might not Onomacritus be known to Piſiſtratus about 20 years before he aſſumed the tyranny; and this will reconcile theſe authors with the opinion here adopted.

Theſe two dates being thus ſettled, we are naturally led to conſider ſome

[a] Ed. Biſet. p. 464. The Greek Scholiaſt makes the power of the Piſiſtratidæ laſt only 41 years. I cannot find the place in Ariſtophanes which he refers to, but ſuppoſe it to have been a miſtake for 51 years by the literal arithmetic. Meurſius too cenſures this paſſage, and takes it to be corrupted; nor is it eaſy to remove every objection, even when he has corrected it.

[b] Meurſii Piſiſtratus p. 140. "Valde errat Ariſtoteles."

[c] Ariſtot. Polit. l. v. c. 12.

other

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other detached facts relating to Solon, and the family of the Alcmæonidæ, mentioned by ſeveral authors, and particularly by Herodotus; who ſeems to have a partiality for the ſubject; probably becauſe Pericles, the chief man in Athens when he compoſed his hiſtory, and certainly the ableſt, was deſcended from Alcmæon by his mother's ſide. The firſt of this name was Alcmæon, ſon of Sillus, who was the 4th from Neſtor; and, together with the ſons of Pæon, the ſon of Antilochus, the ſon of Neſtor, was ejected from Pylus by the Heraclidæ. Theſe two families ſettled at Athens, and the former grew into great eſteem. The next of this name on record is the laſt perpetual Archon; but whether he was of the ſame lineage is uncertain. From this period the hiſtory of Athens is very obſcure, or rather, we find a total void for a long time. The firſt fact we know is, that two powerful factions diſturbed the republic, the one headed by Megacles, of the line of Alcmæon, and the other by Cylon, who had a large party on his ſide. The latter attempted to ſeize the citadel, but was repulſed; and his aſſociates taking ſanctuary, Megacles by a ſtratagem drew them out, and put them to death. For this violation of religion, he and his party were declared execrable, and after a trial, which they ſubmitted to, by the advice of Solon, were all baniſhed. Theſe diſſenſions had ſo weakened the Athenians, that the people of Megara had ſeized on Salamis, an iſland belonging to Athens by right, which nearly touched the coaſt of Attica. Solon adviſed them to retake it, which was ſoon effected about the year before Chriſt 597. This iſland was ſoon after loſt a ſecond time; but the diſcontent of the people then roſe ſo high, that Epimenides was ſent for from Crete to purify the city in the 46th Olympiad. At this period Megacles, or his party, was returned to Athens; but the ſtigma adhered to the family for ſome time after. Solon was appointed Archon, on account of his wiſdom and moderation, in the 3d year of the 46th Olympiad; and at that time aboliſhed the laws of Draco, and publiſhed his own milder code of inſtitutions. This event happened in the year before Chriſt 594. At firſt they ſeem to have been ſo ill received, that the legiſlator himſelf left the city for ten years. The time of this firſt receſſion is not exactly known: but Herodotus muſt be miſtaken in ſuppoſing that he then viſited Crœſus in Lydia, and Amaſis in Egypt. If we examine the relation of this hiſtorian, Crœſus was not king till Piſiſtratus had aſſumed the ſovereignty; and we know that Solon was in that period at Athens, returned from his firſt emigration; for we are expreſsly informed,



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he then a ſecond time left the city, and returned no more; diſguſted with the ambitious views of the parties, and the inſtability of the Athenians. Nor is it probable that any part of the reign of Amaſis could fall in with the voyage of Solon; for the firſt year of that king is 25 years after the promulgation of the laws at Athens; and it is generally agreed, his firſt ſeceſſion was not long after his being archon.

There is another fact, in which Solon was principally concerned: viz. the reduction of the town of Cirrha. It is well known to moſt of my readers, that the city of Delphi was not more revered for the oracles there delivered, than for its being the ſeat of the general aſſembly of the ſtates of Greece, whoſe ſeveral deputies formed the council of Amphictyons. As freedom of debate is an eſſential article in ſuch a meeting, whoever attempted to infringe the liberties of Delphi was thought infamous. The people of Cirrha lay under this aſperſion; and the Delphians, by the advice of Solon, laid ſiege to that city. The oracle, pronounced on this occaſion, was obſcure and diſcouraging: viz. that, to enſure ſucceſs, the ſea muſt waſh the territories of Delphi. This ſeemed impoſſible; but Solon raiſed their hopes by a ſubtle interpretation, that if they conſecrated the territory of Cirrha, and made it a part of Apollo's domain, the ſea would then waſh the Delphian ſhores. His advice was obeyed, the city taken, and the Athenian legiſlator gained the reputation of wiſdom, by what would now be thought an act of the moſt flagrant injuſtice. The forces employed were quotas from all the ſtates of Greece; Cliſthenes was the generaliſſimo, and Alcmæon headed the Athenians. The time of this expedition is more difficult to find than the circumſtances of the fact. From ſome mutilated words in the Parian Marble, the learned have agreed to place it in the year before Chriſt 591. It is not neceſſary to oppoſe this opinion; but then we muſt ſuppoſe Cliſthenes a young man, and Alcmæon advanced in years; for the former married his daughter to the great grandſon of the latter. The next of this family who is recorded in hiſtory, is Megacles, ſon of the laſt Alcmæon, who, about 30 years after, oppoſed Piſiſtratus in his attempts to gain the ſovereignty. At this time there was another party in Athens, whoſe leader was Lycurgus, ſon of Ariſtolaidas. The colliſion of theſe two factions was of great advantage to Piſiſtratus, who prevailed by ſuperiour abilities, and ſeized the dominion of the ſtate. The parties of Megacles and Lycurgus immediately coaleſced; Piſiſtratus was expelled, and declared an exile.

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The time of this firſt abdication muſt be traced from after facts. Hiſtory informs us, that Piſiſtratus was twice baniſhed. His laſt exile continued 11 years, according to Herodotus; and as the duration of the two collectively was 16 years, the former muſt have been for 5 years. Euſebius, by an obſcure date, ſeems to ſay the firſt expulſion of Piſiſtratus was in the 1ſt year of the 54th Olympiad: but this was 3 full years before he aſſumed the power, according to the beſt authorities. The meaning of Euſebius is indeed uncertain; for his words are, Πεισίστρατος Αθηναίων ἐτυράννησε, καὶ εἰς Ἰταλίαν παρήλθε. The fact is extremely improbable; and yet we cannot ſuſpect a falſe reading, as the ſenſe of the paſſage is confirmed by Hierom's Latin verſion. Wherever Piſiſtratus retired, the true time muſt have been about the year before Chriſt 558.

The rival parties, who united againſt a common enemy, fell into diviſions when left to themſelves. Lycurgus prevailed; but Megacles, rather than ſubmit, joined his force to the party of Piſiſtratus. The ſcheme laid was an addreſs to the ſuperſtition of the people. A report was ſpread, that Minerva herſelf in perſon would conduct her favourite to the citadel. A proper repreſentative was found, the project ſucceeded, and Piſiſtratus reſumed the power. One condition of the union with Megacles was the marriage of the daughter of the latter with the former. The terms were complied with: but we are told that Piſiſtratus did not cohabit with his wife, on account of the murder of Cylon's aſſociates by her anceſtor: a crime, as he thought, not ſufficiently expiated. This fact ſhews that the Megacles here mentioned was the grandſon of him who was declared execrable by the Athenians. The time of his firſt return and nuptials muſt be placed in the year before Chriſt 553, if the former date be right, that is, 5 years after his expulſion. For the ſubſequent tranſactions, it may be ſuppoſed he now began to build the temple of Jupiter Olympius, and conquered the iſle of Naxos.

Here indeed I contradict Euſebius, who places his ſecond return from exile in the 2d year of the 59th Olympiad; and in that caſe his laſt expulſion muſt have been very near his firſt return: but Euſebius antedates the death of Hipparchus 8 years, and may have deviated as far from truth as to the time of the exile of Piſiſtratus. The embaſſy of Crœſus to Delphi may be placed in the year 552, at which time the embaſſadors were entertained with great magnificence by Alcmæon, the ſon of the former Megacles. Some might place it a little higher, during the exile of Piſiſtratus, becauſe Herodotus ſays, the Alcmæonidæ did not reſide at Athens during

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during the tyranny. But the words of the hiſtorian are not to be taken too ſtrictly. He himſelf tells us, that Piſiſtratus married into the family of Megacles, and recovered the government by their aſſiſtance; ſo that it is plain, they reſided at Athens for ſome time. Megacles, indeed, reſented the uſage of his daughter, when he was informed of it: but the preciſe time is not known. Suffice it to ſay, that he and his family were at laſt baniſhed from Athens: but in the interval between the recall of Piſiſtratus and their exile, another event happened to this family, which deſerves our attention, for its ſingularity at leaſt, as well as for its conſequences. It is related by Herodotus, and, by its ſimplicity and elegance, ſeems to authenticate itſelf. The fact then is, that Cliſthenes king of Sicyon propoſed his daughter Agariſta in marriage to the moſt deſerving of the Greeks. Unfortunately the date is not given us, only it is ſaid to have been after Alcmæon's reception of the Lydian embaſſadors. But if this Cliſthenes here mentioned was the ſame who took Cirrha, as he ſeems to have been, we cannot place it long after that event. It certainly happened in the 2d year of ſome Olympiad; for the king of Sicyon, having gained the prize in the quadrijugal race at Olympia, proclaimed the offer of his daughter Agariſta at the games, and ordained that the candidates ſhould appear at Sicyon in 60 days, and ſubmit to one year's trial to determine their reſpective merits. At the end of this time Megacles, the ſon of Alcmæon, had the preference. It may then be conjectured, that theſe nuptials were celebrated in the 2d year of the 57th Olympiad, year before Chriſt 550. The Alcmæonidæ being now greatly exalted, Megacles, the grandfather, relying on the aid of Cliſthenes, and actuated by private wrongs, moſt probably engaged in ſome unſucceſsful conteſt with Piſiſtratus, which ended in the baniſhment of himſelf and his family. It may be worth remarking here, that Herodotus not only gives an account of Megacles, the favoured ſuitor, but likewiſe of the other candidates for Agariſta, and from hence we draw ſome hiſtorical anecdotes.

Sybaris was at this time, we find, at the ſummit of its opulence and luxury, and the city of Eretria, in Eubœa, in a flouriſhing ſtate. We find too amongſt the number Leocides, the ſon of Phidon, king of Argos; which words, if taken literally, imply, that the regal title was either not yet aboliſhed in that ſtate, or at leaſt it could not have been long a republic. But the paſſage is very obſcure, as the text of Herodotus now ſtands; for the interpretation of it is, that Leocides was the ſon of that Phidon

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Phidon who introduced weights, and diſpoſſeſſed the Eleans of the Olympic games. The learned Muſgrave ingeniouſly ſuppoſes that a negative has ſlipped out of the text[a]; and the relation is indeed ſo diſcordant with hiſtory, on any ſyſtem, that we muſt either admit this emendation, or ſuppoſe the word παῖς means a *deſcendant*, but not expreſsly a *ſon*. This may ſeem harſh, but it is countenanced by a paſſage a little after, when Herodotus names Laphanes the Azanian, *ſon* of that Euphorion, who, according to report, entertained Caſtor and Pollux, and from that time had been famed for hoſpitality. Theſe words muſt either mean a miraculous appearance of thoſe demigods to Euphorion after their deaths, or during their lives. I ſhould rather ſuppoſe the latter; but allowing this explanation to be juſt, the ſtory is inconſiſtent with any chronology, unleſs on the former ſuppoſition.

Having poſſibly digreſſed too far, I now return to Piſiſtratus. If his ſecond expulſion was in the year 547, it is clear that his return was effected in 536. Having conquered the Athenian army, and gained admiſſion by uniting force with addreſs, he ſent the hoſtages given by the Athenians to the iſland of Naxos, then governed by Lygdamis, whom he himſelf had appointed to that command. This proves evidently, that the reduction of that iſland was before his return from the ſecond expulſion; but not when he firſt aſſumed the tyranny; for at that time he was too much embarraſſed by domeſtic factions, and too ſoon ejected from the city, to allow the ſuppoſition of ſo diſtant a conqueſt If this be granted, we have no other alternative but that of its happening after his return from his firſt exile.

The remainder of Piſiſtratus's government is marked by a mild and beneficent adminiſtration; attentive to the civil order of the ſtate, and the encouragement of arts and learning. Solon and he were the firſt who collected the poems of Homer. Others aſcribe it to Hipparchus, his ſon: but A. Gellius[b] and Iſidorus are agreed, he was really the firſt who eſtabliſhed a public library in Greece. The only objects of his reſentment were the Alcmæonidæ, now baniſhed: but the effects of this reſentment were felt more ſeverely by them under the government of his ſons: for

[a] See Herod. l. vi. c. 126, 127. The words are, Φείδωνος παῖς Λεωκήδης· Φείδωνος δὲ τοῦ τὰ μέτρα, κ.τ.λ. Muſgrave reads Φείδωνος δὲ ΟΥ τὰ μέτρα, κ.τ.λ. The corrections of Palmerius and Gronovius are more violent. See the note in Weſſeling.

[b] A. Gellius, l. vi. c. 17. Iſidorus as quoted by Meurſius, l. viii. c. 3.

Iſocrates

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Iſocrates (the only author who has preſerved the anecdote) [a] ſays in direct words, that when theſe diviſions in the ſtate had continued 40 years, the tyrants overthrew the houſes and even the ſepulchres of the Alcmæonidæ. If ſo, Piſiſtratus died at leaſt 6 years before theſe facts could have happened, which were certainly the conſequence of ſome new attempts of that family to overturn the power of Hippias, or Hipparchus. For the remaining years of Piſiſtratus's life we have no particular events; for though he took Sigeum by war, the time is not fixed; but in general it ſeems clear that he confirmed his power by mild exertions to his death, which happened about the year before Chriſt 527, leaving 3 ſons, Theſſalus, Hippias, and Hipparchus.

Nothing ſhews more the uncertainty of the Athenian hiſtory, than the various accounts given by old writers which of theſe three was the eldeſt. Thucydides, after a careful enquiry, declares for Hippias; but he produces ſo many reaſons in ſupport of that opinion, as evidently ſhew it was a doubtful fact in his time; and yet he was born but about 46 years after the extinction of the tyranny. Plato, on the other hand, gives it as poſitively that Hipparchus was the elder brother [b]. For the latter writers, they take either opinion, as it beſt ſuits their argument, and on that account need not be quoted. This obſcurity could hardly have ariſen but from one circumſtance; that the brothers acted conjointly, taking different departments, but all uniting in one ſcheme of government [c]. Of Theſſalus we know little; Hipparchus is celebrated for eſtabliſhing games in honour of Homer, and for inviting Anacreon and Simonides to Athens. In politics we can only ſay, that the patronage of the city of Platæa was undertaken in the 9th year after the death of Piſiſtratus, and conſequently while his ſons held the power. We are too informed, that the Piſiſtratidæ were in alliance with Sparta; but the time is uncertain. This alliance was entered into from political motives (as Herodotus ſays), the Athenians being leſs formidable under their tyrants than when a free people. The worſt act of cruelty recorded during their adminiſtration was the murder of Cimon, the father of the great Miltiades. It ſeems to have been effected by treachery, and the cauſe is not

[a] Iſocrates περὶ τοῦ ζεύγους, p. 838. Ed. Baſil.

[b] Plato's dialogue, entitled Hipparchus.

[c] A parallel example is in the hiſtory of Milan. After the death of the archbiſhop Viſconti, his three nephews jointly governed that dutchy.

mentioned;

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mentioned; but it happened, moſt probably, ſoon after the death of Piſiſtratus. During all this time the Alcmæonidæ lived in exile, ſupported by their wealth and connections, and eager to deliver their country from the yoke. The alliance with Sparta was an invincible bar to their attempts; but after the death of Hipparchus in the year 513 before Chriſt, their exertions were more frequent. The temple of Apollo at Delphi had been burnt about 35 years, and was not yet rebuilt. To bring over the ſtates of Greece, they offered to repair it, and executed the work with far more magnificence than they contracted for, giving it a front of Parian marble. The Oracle was induced, by this and other preſents, to favour their cauſe, and repeatedly invited the Spartans to reſtore Athens to its liberty. Superſtition counteracted policy; the alliance with the ſons of Piſiſtratus was diſſolved, and Anchimolius, a Spartan, was commiſſioned to aſſiſt the Alcmæonidæ in reſtoring the old government. Theſe troops were ſent by ſea, and conſequently unprovided with cavalry. Hippias, having therefore hired a body of Theſſalian horſe, ſoon baffled this ill concerted attack. Soon after, however, Cleomenes, king of Sparta, marched by land; and the Piſiſtratidæ, being defeated, retired to the Pelaſgian wall, where, being well provided, they might have defended themſelves till famine had obliged their enemies to retreat. An accident, however, brought about the deſired revolution. The ſons of Hippias were taken by the Spartans, and the unhappy father conſented to abdicate the power, to recover his family. The conditions were accepted, and the Alcmæonidæ had the glory of reſtoring the republic in the year before Chriſt 510. Hippias acted with ſeverity at Athens, after his brother's aſſaſſination, and was conſequently hated in the city; yet his perſonal qualities and his wealth procured him friends in other parts. The ſtates of Theſſaly offered him Iolcos for his reſidence, a city on the Pelaſgic gulf; and Amyntas, king of Macedonia, Anthemus, an inland town. He preferred, however, a ſettlement at Sigeum in Aſia Minor, which his father had conquered, and which was then governed by his natural brother, Hegeſiſtratus. Beſides, he had a ſecondary motive; being in ſtrict alliance with Æantides tyrant of Lampſacus, a neighbouring city, to whom he had given his daughter in marriage.

The power of Athens increaſing faſt when the tyranny was diſſolved, the Spartans ſoon repented of their interference. On further enquiry the corruption of the prieſts of Delphi being detected; they began to pity



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Hippias, and their feelings were aggravated by the conſideration of the ſtrict friendſhip which he had always maintained with their country. They ſent for him to Sparta, and propoſed his caſe to the Grecian deputies; but as the Corinthians oppoſed it (and that ſmall republic, by its local ſituation on the Iſthmus, had great weight), Hippias was ſent back; and we hear no more of him, till the meſſage of Artaphernes, the Perſian governour of Sardes, to the Athenians, who *commanded* them to receive him. This fell out in the year before Chriſt 503. Something elſe is related of him afterwards in the Parian Chronicle; but the inſcription is ſo deficient, that none of the commentators have ventured to explain it. Whatever it was, it is fixed to be about the year before Chriſt 495, by Dr. Prideaux, and probably means no more than his retiring to the court of Perſia, to inſtigate that monarch to the Grecian wars. Herodotus is ſilent as to the death of Hippias. Juſtin and Cicero ſay he was killed on the plains of Marathon. Suidas ſays he eſcaped to Lemnos, and died there. If he was near a hundred years old, as Meurſius ſuppoſes, it is very improbable he ſhould be ſlain on the field of battle. That laborious compiler juſtly concludes, Hippias was come to man's eſtate when Piſiſtratus firſt aſſumed the power; but then, by extending the duration of the ſons of Piſiſtratus to 33 years inſtead of 18, he forces up the firſt date beyond what the beſt and oldeſt hiſtorians allow. We have before ſhewn that the whole ſpace of the tyranny was but 51 years, and conſequently have no reaſon to ſay Hippias was much more than 80, at the time of the battle of Marathon; but he could not be much leſs, being capable of aſſiſting his father, with his advice, at his firſt return from exile in the year 554, viz. 64 years preceding his death. In this detail of facts, ſome of the dates are allowed to be conjectural; but the acceſſion of Piſiſtratus, his death, and the expulſion of Hippias, are well aſcertained; and the intermediate dates, if the facts are placed in right order, cannot be very erroneous.

Let us now juſt mention ſome other events dependant on the date of the ſiege of Troy. The three ſeveral attempts of the Heraclidæ to recover Peloponneſus are reducible to probability, though not to certainty. We are told that Hercules died 120 years before his poſterity recovered their rights; of conſequence, I place it in the year before Chriſt 999. The 1ſt attempt was that made by Hyllus, before the Trojan war; and might happen near the year 975. The 2d was that of Cleodæus, ſon of Hyllus,

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Hyllus, about 30 years after, viz. in 945. The 3d about the ſame diſtance of time, under Ariſtomachus, the ſon of Cleodæus, viz. in 915. Theſe attempts were unſucceſsful; but the ſettlement was formed at laſt by the three ſons of Ariſtomachus in 35 years after. We have it, too, from ancient authority, that Teucer founded Salamis in Cyprus, in the 7th year after Troy was taken, and that the Bœotians ſeized on the Cadmeis, or citadel of Thebes, in the 60th year from the ſame era.

Theſe enquiries may now be cloſed: but as, in tracing chronology, we are obliged to aſcend from known facts to others more ancient and obſcure, it was impoſſible to obſerve the hiſtorical ſeries of events. For this reaſon, the full reſult of what has been ſaid of the affairs of Greece is, for the reader's eaſe, diſplayed in a ſeparate table, in the ſame order, in which the facts are ſuppoſed to have happened.

| | A. C. | J. P. | Diff. |
|---|---|---|---|
| * Argonautic expedition, about | 1000 | 3714 | |
| * Death of Hercules | 999 | 3715 | 1 |
| * Hyllus, ſon of Hercules, attacks Peloponneſus | 975 | 3739 | 24 |
| * Agamemnon leads the Grecian forces againſt Troy | 970 | 3744 | 5 |
| * Troy taken | 960 | 3754 | 10 |
| * Teucer founds the kingdom of Salamis in Cyprus | 953 | 3761 | 7 |
| * Cleodæus makes a ſecond attempt on Peloponneſus | 945 | 3769 | 8 |
| * Ariſtomachus makes a third attempt to recover Peloponneſus | 915 | 3799 | 30 |
| * Bœotians ſettle at Cadmea | 900 | 3814 | 15 |
| * Æolic migration | 884 | 3830 | 16 |
| * Return of the Heraclidæ | 880 | 3834 | 4 |
| * The Alcmæonidæ ſettle at Athens | 874 | 3840 | 6 |
| * Patræ founded by Patreus, and Agis king of Sparta | 856 | 3858 | 18 |
| * Death of Codrus king of Athens | 848 | 3866 | 8 |
| * Ionic migration | 839 | 3875 | 9 |
| First Olympiad | 776 | 3938 | 63 |
| First decennial archon at Athens | 752 | 3962 | 24 |
| * Charilaus king of Sparta born, at which time Lycurgus publiſhes his inſtitutions | 742 | 3972 | 10 |
| * Lycurgus finiſhes his inſtitutions | 722 | 3992 | 20 |
| * Firſt Meſſenian war begins | 669 | 4045 | 53 |
| * Alcamenes king of Sparta dies | 667 | 4047 | 2 |
| * Phidon king of Argos expelled from Elis | 664 | 4050 | 3 |



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| | A. C. | J. P. | Diſt. |
|---|---|---|---|
| About the ſame time Caranus founds the kingdom of Macedonia | 664 | 4050 | 3 |
| * Polydorus king of Sparta puts an end to the firſt Meſſenian war | 649 | 4065 | 15 |
| * Polydorus ſlain | 647 | 4067 | 2 |
| * Second Meſſenian war under Anaxander and Anaxidamus, kings of Sparta | 610 | 4104 | 37 |
| * Perdiccas ſettled in Macedonia | 607 | 4107 | 3 |
| * Athenians retake Salamis | 597 | 4117 | 10 |
| * Epimenides purifies Athens | 595 | 4119 | 2 |
| Solon publiſhes his laws, being archon this year | 594 | 4120 | 1 |
| * Second Meſſenian war ended | 593 | 4121 | 1 |
| Cirrha taken by the Amphictyons | 591 | 4123 | 2 |
| * Solon's firſt departure from Athens | 590 | 4124 | 1 |
| Meſſenians ſettle at Zancle in Sicily | 589 | 4125 | 1 |
| Solon's firſt return | 579 | 4135 | 10 |
| Piſiſtratus ſeizes on the ſovereignty of Athens | 561 | 4153 | 18 |
| Solon retires about | 559 | 4155 | 2 |
| Solon's viſit to Croeſus | 558 | 4156 | 1 |
| Soon after which he died. Piſiſtratus' firſt expulſion the ſame year | | | |
| * Firſt return of Piſiſtratus | 553 | 4161 | 5 |
| * Alcmæon receives the embaſſadors of Croeſus | 552 | 4162 | 1 |
| * Naxos reduced by Piſiſtratus about the ſame time | | | |
| * Megacles married to Agariſta, daughter of Cliſthenes | 550 | 4164 | 2 |
| Alcmæonidæ baniſhed | 549 | 4165 | 1 |
| * Piſiſtratus expelled a ſecond time | 547 | 4167 | 2 |
| Second return | 536 | 4178 | 11 |
| Death of Piſiſtratus | 528 | 4186 | 8 |
| Hippias and Hipparchus take the government | | | |
| Treaty of confederacy between Athens and the city of Platæa | 519 | 4195 | 9 |
| Death of Hipparchus | 513 | 4201 | 6 |
| Hippias expelled | 510 | 4204 | 3 |
| * Artaphernes, the Perſian governour in Lydia, endeavours to reſtore Hippias about the year | 502 | 4202 | 8 |
| Battle of Marathon and death of Hippias | 490 | 4224 | 12 |
| Battle of Thermopylæ | 480 | 4234 | 10 |

Thus

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Thus from the death of Hercules to the battle of Thermopylæ are 519 years; from the taking of Troy to the ſame date are 480 years; from the death of Codrus 368 years; but from the death of Codrus to the firſt decennial archon are but 96 years. This laſt date will be objected to by many; for as Euſebius gives us the names of 13 perpetual archons who ſucceeded Codrus, we cannot allow an average of quite 7 years 5 months to each. Before the reader determines, let him again inſpect the liſt of perpetual archons, given ſome pages before, and from thence it may ſeem plain, that, if the catalogue of the Spartan kings be right, that of the perpetual archons muſt be wrong. Now we have no reaſon to doubt the authenticity of the Spartan pedigree in either line; for the facts recorded of them are perfectly conſiſtent with each other. On the contrary, the hiſtory of Athens is wholly deſtitute of events during theſe times. From the acceſſion of Meneſtheus to the death of Codrus, we have a ſufficiency of facts to ground an acquieſcence in the whole ſeries of kings: but from thence to the decennial archons (a ſpace, according to Euſebius, of 316 years), no one event is mentioned by any hiſtorian, except the Ionic migration under Nileus, in the archonſhip of Medon. Can we ſuppoſe that a riſing ſtate had no troubles for more than 3 centuries; or that the ſame tradition, which preſerved the names and the duration of the power of each archon, ſhould be totally ſilent as to wars and revolutions, to their civil and political hiſtory? For this reaſon, the exiſtence of ſome of theſe perpetual governours may be doubted. Pauſanias, that diligent enquirer into Attic antiquities, names no more than Medon; and juſt hints, that ſome time elapſed between the death of Codrus and the election of decennial archons [a]. Paterculus, in like manner, acknowledges Medon as firſt perpetual archon; but drops the hiſtory there, only adding, that the Medontidæ held that honour as low down as Charops [b]. Not that it is required to diſbelieve the whole: but whether theſe archons were not ſometimes depoſed by the violence of the people, though elected for life; whether ſome of them did not, like the ſons of Piſiſtratus, govern the

[a] Paul. l. iv. p. 226. Ὑστερον δὲ καὶ προθυσμίαν ἐτῶν δέκα ἐποίησαν αὐτοῖς τῆς ἀρχῆς. If we examine too his firſt book of Attic antiquities (p. 5.) he ſeems to deſpiſe the genealogies of the Athenians; moſt of them, as he affirms, being derived from choral ſongs or tragedies. He does not allow any genealogy except from Melanthus to Clidicus, and of that he ſeems to doubt.

[b] Vell. Paterc. l. i. c. 2. Sigonius alſo, an accurate and learned enquirer into ancient hiſtory, has theſe words, on this very period, *obſcuriſſima tempora factaque ſunt.* De Repub. Athen. p. 566.

ſtate

ſtate conjointly, is not to be diſcovered at this diſtance of time. The decennial archons are admitted into the tables on the authority of Euſebius, though authors differ about the dates of ſeveral. Pauſanias places the 5th year of Æſimedes in the 2d year of the 9th Olympiad, juſt 6 years higher than the author aforementioned. Suidas too informs us, that Hippomenes, one of the number, was depoſed for his cruelty, before his time was expired; whereas Euſebius gives him his full quota of 10 years. From hence it is plain, that though we cannot ſpeak with certainty about theſe remote ages, even in relation to Greece in general, yet the hiſtory of Athens is the darkeſt of all. The truth ſeems to be, that having placed the war of Troy too high, and the election of the firſt annual archon being a date they were all agreed in, the chronologiſts were obliged to fill up the interval with ſuch names as they could find. To corroborate this opinion, let us conſult the funeral orations of Lyſias and Plato, which are fine panegyrics on the hiſtory of the Athenians; and moſt of the great actions of their anceſtry are recorded by one or other of theſe authors. Now the former ſtarts immediately from the death of Hercules to the battle of Marathon, and Plato from the days of Eumolpus to the reign of Cyrus. Why was the intermediate ſpace omitted by both theſe writers? All that can be ſaid is, that the whole is uncertain; but, if the time of the perpetual archons be contracted to about one century, the difficulty reſulting from their ſilence will receive a more eaſy ſolution.

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# CHRONOLOGICAL TABLES.

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| Julian Period | Years of Sol. | Solomon reigned 40 Years. | Years of Hir. | Hiram, King of Tyre. His 12th Year corresponds with the 4th of Solomon. JOSEPHUS. | A. C. |
|---|---|---|---|---|---|
| 3703 | 1 | The Lord appears to Solomon in Gibeon. 1 Kings, | 9 | Hiram, in friendſhip with Solomon, ſends him | 1011 |
| 3704 | 2 | ch. iii. | 10 | artificers. | 1010 |
| 3705 | 3 | N. B. The dominion of Solomon was from | 11 | | 1009 |
| 3706 | 4 | Egypt to the Euphrates. | 12 | N. B. Tyre had now been founded 240 years. | 1008 |
| 3707 | 5 | Temple of Solomon founded this year, 21 April. | 13 | JOSEPH. ANTIQ. l. 8. | 1007 |
| 3708 | 6 | | 14 | | 1006 |
| 3709 | 7 | | 15 | | 1005 |
| 3710 | 8 | | 16 | | 1004 |
| 3711 | 9 | | 17 | | 1003 |
| 3712 | 10 | | 18 | | 1002 |
| 3713 | 11 | This year, 8th month, the Temple finiſhed. | 19 | | 1001 |
| 3714 | 12 | 1 Kings, ch. vi. ver. 37, 38. | 20 | Argonautic expedition about this time. * | 1000 |
| 3715 | 13 | | 21 | Death of Hercules juſt 120 years before the re- | 999 |
| 3716 | 14 | | 22 | turn of the Heraclidæ. PATERC.* | 998 |
| 3717 | 15 | | 23 | | 997 |
| 3718 | 16 | | 24 | | 996 |
| 3719 | 17 | | 25 | | 995 |
| 3720 | 18 | The Queen of Sheba's viſit about this time. | 26 | | 994 |
| 3721 | 19 | | 27 | | 993 |
| 3722 | 20 | Solomon's palaces finiſhed. | 28 | | 992 |
| 3723 | 21 | Solomon begins to build the cities in the wilder- | 29 | Hiram receives 20 cities in Galilee from Solo- | 991 |
| 3724 | 22 | neſs. 1 Kings, ch. ix. Has a fleet at Eziongeber. | 30 | mon. 1 Kings, ch. ix. ver. 11. | 990 |
| 3725 | 23 | | 31 | He joins with him in the commerce on the Red | 989 |
| 3726 | 24 | | 32 | Sea. 1 Kings, ch. ix. ver. 26—28. | 988 |
| 3727 | 25 | | 33 | | 987 |
| 3728 | 26 | | 34 | Hiram dies, aged 53. | 986 |
| 3729 | 27 | | 1 | Balcazar, ſon of Hiram, ſucceeds. | 985 |
| 3730 | 28 | | 2 | | 984 |
| 3731 | 29 | | 3 | | 983 |
| 3732 | 30 | | 4 | Theſeus expelled from Athens. Meneſtheus reigns. | 982 |
| 3733 | 31 | Solomon, in the latter part of his reign, apoſta- | 5 | | 981 |
| 3734 | 32 | tized from the true God; time uncertain. | 6 | | 980 |
| 3735 | 33 | God raiſes up enemies to Solomon; Rezon, who | 7 | Balcazar dies, aged 43. | 979 |
| 3736 | 34 | reigned in Damaſcus; Hadad, king of Edom; and | 1 | Abdaſtratus ſucceeds. | 978 |
| 3737 | 35 | Jeroboam, of the tribe of Ephraim. | 2 | | 977 |
| 3738 | 36 | | 3 | | 976 |
| 3739 | 37 | | 4 | Hyllus' firſt attack on Peloponneſus. He is | 975 |
| 3740 | 38 | | 5 | ſlain. | 974 |
| 3741 | 39 | | 6 | | 973 |
| 3742 | 40 | | 7 | | 972 |



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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3743 | Rehoboam aſcends the throne after the death of Solomon, being 40 years old. After the revolt of Jeroboam, he fortifies 15 cities. 2 Chron. ch. xi. ver. 5—10. | 1 | 1 | Jeroboam revolts from Rehoboam, and carries with him ten tribes; ſets up the golden calves in Dan and Bethel. The Levites, and thoſe who were inclined to follow the Lord, abandon Jeroboam, and ſettle in Judah and Benjamin. There was war between the two kings all their days. | 1 |
| 44 | | 2 | 2 | | 2 |
| 45 | Rehoboam walked in the way of David and Solomon for three years, and the kingdom was ſtrengthened. 2 Chron. ch. xi. ver. 17. | 3 | 3 | Very early in this reign a prophet was ſent to Jeroboam, foretelling that a future king of Judah, Joſiah by name, ſhould deſtroy the altar at Bethel; which happened 351 years after. To confirm the belief of the Iſraelites in this prediction, Jeroboam's hand withers, which is reſtored by the prophet's prayers, and the altar is ſplit. 1 Kings, ch. xiii. ver. 1—6. | 3 |
| 46 | Rehoboam and his people began to forſake the Lord about this time. | 4 | 4 | | 4 |
| 47 | God provoked ſends Shiſhak, king of Egypt, with 1200 chariots and 60,000 horſemen, and people without number, who ſpoil Jeruſalem. The people repenting are ſaved, but made tributary. 2 Kings, ch. xiv. ver. 25. 2 Chron. ch. xii. | 5 | 5 | | 5 |
| 48 | | 6 | 6 | | 6 |

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| Contemporary Princes. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| Shiſhak, king of Egypt. This is ſuppoſed by Joſephus to be the ſame with the Seſoſtris of Herodotus. | The family of the Heraclidæ had now governed Lydia 249 years. It began with Argon, and ended with Candaules. HEROD. | 8] ABDASTRATUS. Tlepolemus, ſon of Hercules, being baniſhed Argos, flies to Rhodes, where he is elected their chief. DIOD. | 971 |
| Priam, king of Troy, a prince of great wealth. His allies were the ſtates of Aſia Minor, as far as Caria and Lycia. See HOMER. IL. II. | The War of Troy. * Vide PREF. For the contemporary princes of Greece, ſee Homer. | 9] Dies, aged 29. Tlepolemus follows Agamemnon to Troy; during which time Butas governs Rhodes. DIOD. | 970 |
| Cinyras, at this time, king of Cyprus, or part of it. HOMER. | It appears from him, Oreſtes, ſon of Agamemnon, king of Mycenæ, was now born. Neſtor was king of Pylos; Menelaus of Sparta. | 1] Eldeſt ſon of the nurſe of Abdaſtratus reigns after him, having conſpired with three brothers againſt the former king. | 969 |
| Shiſhak, king of Egypt, ruled over Lybia and Ethiopia. He prepares to take advantage of the diviſion of the kingdom of Judea. | The dominion of Agamemnon was the greateſt, extending from Argos to Corinth and Sicyon. | 2] The race of the Heraclidæ now reigned in Lydia, having been ſettled there about 252 years; and continued 253 years longer. HEROD. | 968 |
| Shiſhak takes Jeruſalem. It is not ſaid whether he returned to Egypt, or proceeded to other conqueſts. | The ſons of Theſeus, Acamas and Demophoon, were ſettled in Eubœa after their father's baniſhment, and attended the Trojan war under Elephenor. Tiſamenus not yet of age to take the kingdom of Thebes. He was the ſon of Therſander, and grandſon of Polynices.<br>Peneleus leads the Bœotians againſt Troy. | 3] | 967 |
| Sanchoniathon the Phœnician is ſaid to have flouriſhed during the war of Troy. * SUIDAS. | | 4] | 966 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3749 | REHOBOAM. | 7 | 7 | JEROBOAM. Jeroboam about this time builds Shechem in Mount Ephraim, and Penuel in the tribe of Gad. | 7 |
| 50 | | 8 | 8 | About this time Abijah, the ſon of Jeroboam, being ſick, Ahijah the prophet foretells his death, which accordingly happens; and that Abijah ſhould be the only one of Jeroboam's family, who ſhould die a natural death. 1 Kings, ch. xiv. ver. 13. | 8 |
| 51 | | 9 | 9 | | 9 |
| 52 | | 10 | 10 | | 10 |
| 53 | | 11 | 11 | | 11 |
| 54 | | 12 | 12 | | 12 |
| 55 | | 13 | 13 | | 13 |
| 56 | | 14 | 14 | | 14 |

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| Contemporary Princes. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| | | 5] | 965 |
| | | 6] | 964 |
| | | 7] | 963 |
| | | 8] | 962 |
| | | 9] | 961 |
| Meneſtheus, king of Athens, died on his return from the ſiege of Troy, having reigned 23 years. Demophoon, the ſon of Theſeus, ſucceeds. We ſhall give the ſucceſſion of kings to Codrus; though it is not affirmed they are placed in exact order of time, but | Troy taken. * Agamemnon ſlain on his return by Ægiſthus, who reigns after him ſeven years. HOMER's OD. PATERC. | 10] Peneleus, king of Bœotia, ſlain at Troy by Eurypilus, ſon of Telephus; who is ſaid alſo to have ſlain Machaon. PAUSAN. | 960 |
| 1] depend on the conjectural date of the taking of Troy. See PREF. | Agapenor, general of the Arcadians in the Trojan war, is driven by a ſtorm on the iſland of Cyprus, where he ſettles a colony, calls the place Paphos, and builds a temple to Venus on a ſituation called before Golgi. PAUSAN. | 11] Virgil ſeems to contradict this tradition of the death of Peneleus. | 959 |
| 2] | | 12] | 958 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3757 | REHOBOAM. | 15 | 15 | JEROBOAM. | 15 |
| 58 | | 16 | 16 | | 16 |
| 59 | | 17 | 17 | There was war between Rehoboam and Jeroboam all the days of his life. 1 Kings, ch. xv. ver. 6. | 17 |
| 60 | Rehoboam dies. Abijam, or Abijah, ſucceeds his father in the 18th year of Jeroboam, whom he defeats, and takes from him Bethel, Jeſhanah, Ephrain. 2 Chr. ch. xiii. ver. 19. | 1 | 18 | Jeroboam leads a vaſt army againſt Abijam, but is defeated with great ſlaughter, and does not riſe up againſt Judah any more; though the war is continued. 1 Kings, ch. xv. ver. 6. | 18 |
| 61 | Abijam, about this time probably, began to forſake the true God, as his father had done. 1 Kings, ch. xv. ver. 3. | 2 | 19 | | 19 |
| 62 | Abijam dies at the end of his 3d year. Succeeded by Aſa his ſon. 1 King. ch. xv. ver. 9. | 3 | 20 | | 20 |
| 63 | ASA. In the beginning of his reign he deſtroys idolatry, overturns the images and altars, cuts down the groves, and commands Judah to return to the Lord. 2 Chr. ch. xiv. ver. 1—5. He likewiſe builds fenced cities, for the land had reſt. Ibid. ver. 6. He removes Maa- | 1 | 21 | | 21 |
| 64 | chah his mother from being queen. 1 Kings, ch. xv. ver. 13. but the high places were not taken away. Ibid. ver. 14. | 2 | 22]1 | Jeroboam dies. Nadab reigns to the 3d year of Aſa. | 22 |

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| Athenian Annals. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| 3] | Hippothous governed Arcadia on the flight of Agapenor. Pauſanias names his deſcendants to the 11th generation as reigning in Arcadia. | 1] Aſtartus, ſon of Delaiaſtartus. | 957 |
| 4] Ajax of Salamis, ſon of Telamon, kills himſelf after Troy was taken. Philæus and Euryſaces, his ſons, ſome time after incorporate with | | 2] | 956 |
| 5] the Athenian government; and Salamis is now united to Athens. PLUTARCH'S LIFE OF SOLON. | About this time Cylarabes, ſon of Sthenelus, king of Argos, dies without iſſue. The Argives chooſe Oreſtes for king. PAUSAN. * | 3] | 955 |
| 6] | Teucer founds Salamis, in Cyprus. Æneas lands in Italy. This depends on the former date. * | 4] | 954 |
| 7] It appears that the king of Syria, Jabrimon, ſon of Hezion, and the father of Benhadad, had an alliance with Abijah. See 2 Chr. ch. xvi. ver. 3. | Iſocrates ſuppoſes the kings of Cyprus, in his own time, were deſcended from Teucer. See his NICOCLES and EVAGORAS. | 5] | 953 |
| 8] Clytemneſtra, the widow of Agamemnon, who had married Ægiſthus, is murdered with her huſband, by Oreſtes. | About this time Oreſtes ſlays Ægiſthus, being now about 20 years old. He reigned 70 years. PATERC. Others make Ægiſthus reign 10 years. | 6] Nicoſtratus and Megapenthes, natural ſons of Menelaus, ſeem to have claimed the crown of Sparta, but are rejected. PAUSAN. | 952 |
| 9] The wars in Latium were to laſt three years, ſo that Æneas was now fully ſettled. * | Oreſtes gained the crown of Sparta by the aid of Arcadians and Phocians; but the Spartans did not oppoſe him. PAUSAN. | 7] ASTARTUS. | 951 |
| 10] Alcinous, the ſon of Nauſithous, king of Phæacia at this time. HOMER. * | The return of Ulyſſes may be placed here. Neſtor was yet alive at Pylos, and Menelaus yet reigned at Sparta, according to Homer. * | 8] | 950 |

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| J P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3765 | ASA. | 3 | 2]1 | NADAB. Nadab and all Iſrael beſiege Gibbethon, a garriſon of the Philiſtines. He is ſlain at the ſiege by Baaſha, who reigns in his ſtead; 1 Kings, ch. xv. ver. 25—28. and ſlays all the houſe of Jeroboam, according to the word | 23 |
| 66 | | 4 | 2 | of Ahijah the Shilonite. 1 Kings, ch. xv. ver. 29. | 24 |
| 67 | | 5 | 3 | | 25 |
| 68 | | 6 | 4 | | 26 |
| 69 | | 7 | 5 | | 27 |
| 70 | Jehoſaphat born, being 35 years old when he began his reign. His mother's name was Azubah, daughter of Shilhi. 2 Chr. ch. xx. ver. 31. | 8 | 6 | | 28 |
| 71 | | 9 | 7 | | 29 |
| 72 | The land of Judah had reſt the firſt 10 years of Aſa. 2 Chr. ch. xiv. ver. 1. | 10 | 8 | | 30 |

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| Athenian Annals. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| 11] DEMOPHOON. | | 9] ASTARTUS. | 949 |
| 12] | | 10] | 948 |
| 13] | | 11] | 947 |
| 14] | | 12] Aged 54. | 946 |
| 15] | The ſecond attempt made by the Heraclidæ under Cleodæus, ſon of Hyllus, which does not ſucceed. * | 1] ASERYMUS, brother to the late king. | 945 |
| 16] | | 2] | 944 |
| 17] | | 3] | 943 |
| 18] | | 4] | 942 |



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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3773 | ASA. About this time muſt have happened the invaſion of Zerah, the Ethiopian, who came with a million of men and 300 chariots. They are ſmitten before Aſa and Judah, and purſued to Gerar, a city of the Philiſtines. | 11 | 9 | BAASHA. | 31 |
| 74 | 2 Chr. ch. xiv. ver. 9—15. This certainly was before the 15th of Aſa. | 12 | 10 | | 32 |
| 75 | | 13 | 11 | | 33 |
| 76 | | 14 | 12 | | 34 |
| 77 | Third month of this year, Aſa, by the advice of Azariah, ſon of Oded, makes a more entire reformation of religion. 2 Chr. ch. 15. Cuts down and burns the idol of Maachah his mother. Ibid. ver. 16. | 15 | 13 | Many out of Ephraim, Manaſſeh, and Simeon, come over to Aſa, 2 Chr. ch. xv. ver. 9. which provoked Baaſha to build a fortreſs, to prevent the migration. | 35 |
| 78 | Aſa ſends treaſures to Benhadad, to break his league with Baaſha, in the 36th year from the diviſion of the kingdoms, and with the materials of Ramah builds Geba and Mizpah. 2 Chr. ch. xvi. ver. 4—6. | 16 | 14 | Baaſha, king of Iſrael, comes up againſt Judah, and builds Ramah; but is diverted from purſuing it. Benhadad takes from him Ijon, Dan, Abel-beth-maachah, Cinneroth, Naphtali. 1 Kings, ch. xv. ver. 20. | 36 |
| 79 | From this time there was war between Aſa and Baaſha, 1 Kings, ch. xv. ver. 16. and it may be ſuppoſed with ſucceſs on the ſide of Aſa. Mount Ephraim was now in his hands. | 17 | 15 | | 37 |
| 80 | Hanani the ſeer denounces God's anger againſt Aſa for joining with the Syrians, and declares he ſhall have almoſt continual wars. Hanani for this reproof is impriſoned, which is the occaſion of other acts of violence. 2 Chr. ch. xvi. ver. 7. | 18 | 16 | | 38 |

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|---|---|---|---|
| 19] DEMOPHOON. | | 5] ASERYMUS. | 941 |
| 20] | | 6] | 940 |
| 21] | | 7] | 939 |
| 22] | | 8] | 938 |
| 23] | | 9] | 937 |
| 24] | Benhadad, king of Syria, dwells at Damascus, the son of Tabrimon, son of Hezion. 1 Kings, ch. xv. ver. 18. | 1] PHELES reigned 8 months.<br>1] ITHOBAL. | 936 |
| 25] | | 2] | 935 |
| 26] | | 3] | 934 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3781 | ASA. | 19 | 17 | BAASHA. | 39 |
| 82 | | 20 | 18 | | 40 |
| 83 | | 21 | 19 | | 41 |
| 84 | | 22 | 20 | | 42 |
| 85 | | 23 | 21 | | 43 |
| 86 | | 24 | 22 | | 44 |
| 87 | | 25 | 23 | About this time vengeance is denounced againſt Baaſha and his houſe by Jehu, the ſon of Hanani. 1 Kings, ch. xvi. ver. 1—4. | 45 |
| 88 | | 26 | 24]1 | ELAH. Baaſha dies in his 24th year. Elah ſucceeded. Tirzah was now the royal reſidence. He reigns wickedly. 1 Kings, ch. xvi. ver. 13. | 46 |

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| Athenian Annals. | Contemporary Events. | Tyrian Annals. | A.C. |
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| 27] DEMOPHOON. | | 4] ITHOBAL. | 933 |
| 28] | | 5] | 932 |
| 29] | | 6] | 931 |
| 30] | | 7] | 930 |
| 31] | | 8] | 929 |
| 32] | | 9] | 928 |
| 33] Demophoon, ſome time in his reign, founded Epea in Cyprus, which was afterwards called Soli. | | 10] | 927 |
| 1] Demophoon dies, having reigned 33 years; ſucceeded by OXYNTES, who reigned 12 years. | | 11] | 926 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3789 | ASA. | 27 | 1]2 | ELAH. Elah beſieges Gibbethon. Zimri, his captain of half the chariots, ſlays him at Tirzah, in the houſe of Arza his ſteward. 1 Kings, ch. xvi. ver. 9. Zimri after ſeven days is dethroned; but in that time fulfils the prophecy of Jehu, by murdering all the houſe of Ba- | 47 |
| 90 | | 28 | 2 | aſha. 1 Kings, ch. xvi. ver. 11, 12. OMRI, who commanded at Gibbethon, is choſen by the ſoldiers, beſieges Tirzah, and Zimri burns himſelf in the royal palace. A party is raiſed for Tibni, the ſon of Ginath; but Omri prevails at laſt. 1 Kings, ch. xvi. ver. 9—22. | 48 |
| 91 | | 29 | 3 | | 49 |
| 92 | | 30 | 4 | | 50 |
| 93 | | 31 | 5 | Omri this year reigns alone, Tibni being dead. 1 Kings, ch. xvi. ver. 22, 23. | 51 |
| 94 | | 32 | 6 | Six years did Omri reign in Tirzah, but now purchaſes the hill Samaria of Shemer, and builds a city of that name. 1 Kings, ch. xvi. ver. 24. This Omri follows the ſins of Jeroboam, 1 Kings, ch. xvi. ver. 26. and ſeems to have eſtabliſhed the worſhip of the calves by force and by ſtatutes, which Jero- | 52 |
| 95 | Jehoram, ſon of Jehoſophat, born. 2 Chr. ch. xxi. ver. 5. | 33 | 7 | boam effected by perſuaſion and example. Micah, ch. vi. ver. 16. | 53 |
| 96 | | 34 | 8 | | 54 |

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|---|---|---|---|
| 2] OXYNTES. | Some time in Omri's reign Benhadad either took, or kept ſome towns, which had been taken before, from Jeruſalem. This may be implied from 1 Kings, ch. xx. ver. 34. | 12] ITHOBAL. | 925 |
| 3] | | 13] | 924 |
| 4] | | 14] | 923 |
| 5] | | 15] | 922 |
| 6] | Aſcanius builds Alba 30 years after the ſettlement of the Trojans in Italy, and about 300 years before the building of Rome, according to Virgil. Moſt probably this laſt number exceeds the truth. | 16] | 921 |
| 7] | | 17] | 920 |
| 8] | | 18] | 919 |
| 9] | | 19] | 918 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3797 | ASA. | 35 | 9 | OMRI. | 55 |
| 98 | | 36 | 10 | | 56 |
| 99 | | 37 | 11 | | 57 |
| 3800 | | 38 | 1]12 | Omri dies in his 12th year. AHAB succeeds; marries Jezebel, daughter of Ethbaal, king of Zidon; worships Baal, and does evil above all that went before him. 1 Kings, ch. xvi. ver. 30—33. | 58 |
| 1 | Asa diseased in his feet, trusts to human aid. 2 Chr. ch. xvi. ver. 12. | 39 | 2 | | 59 |
| 2 | | 40 | 3 | | 60 |
| 3 | Asa reigns near 41 years complete. | 41 | 4 | | 61 |

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| 10] OXYNTES. | | 20] ITHOBAL. | 917 |
| 11] | | 21] | 916 |
| 12] Oxyntes dies, leaving two ſons, Aphidas and Thymœtes; the latter illegitimate. | About this time the third attempt is made, unſucceſsfully, by the Heraclidæ, under Ariſtomachus, ſon of Cleodæus, to recover Peloponneſus. | 22] | 915 |
| 1] APHIDAS reigns but one year, being expelled by his brother Thymœtes. | | 23] Ithobal was the ſame as Ethbaal, the father of Jezebel, who reigned, ſays Joſephus, over the Tyrians and Sidonians. By his being called only king of Sidon in the ſacred Scriptures, that city was probably ſuperiour to Tyre at this time. | 914 |
| 1] THYMŒTES. | | 24] | 913 |
| 2] | | 25] | 912 |
| 3] | | 26] | 911 |



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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3804 | JEHOSAPHAT. Jehoſaphat begins to reign at the end of Ahab's 4th year. He reigns well, walks in the way of David, ſtrengthens the cities and garriſons both in Judah and in Ephraim, which his father had conquered. 2 Chr. ch. xvii. ver. 1—5. 1 Kings, ch. xxii. ver. | 1 | 5 | AHAB. About this time Elijah propheſies a famine in Iſrael. He flies to the brook Cherith, and afterwards to Zarephath, where he miraculouſly feeds a widow and her ſon for many days. This famine laſted to the 3d year. 1 Kings, ch. xvii. | 62 |
| 5 | 41—43. Yet in the beginning of his reign the people ſtill worſhipped in the high places. 2 Chr. ch. xx. ver. 33. | 2 | 6 | | 63 |
| 6 | In his third year he ſends counſellors, and Levites, and prieſts, to teach the law of the Lord with the book of the law. At this general viſitation, we may ſuppoſe, the high places were removed. 2 Chr. ch. xvii. ver. 6. | 3 | 7 | Elijah, meeting Ahab, challenges Baal's prieſts to prove their God's divinity. A miraculous fire deſtroys Elijah's ſacrifice. Baal's prieſts are ſlain by the Iſraelites, who repent of their apoſtaſy. Rain is ſoon after ſent. 1 Kings, ch. xviii. | 64 |
| 7 | About this time, on a review of his forces, they were found to amount to, for Judah 780,000, for Benjamin 380,000. 2 Chr. ch. xvii. ver. 14—18. | 4 | 8 | Jezebel threatens Elijah. 1 Kings, ch. xix. | 65 |
| 8 | | 5 | 9 | | 66 |
| 9 | | 6 | 10 | | 67 |
| 10 | | 7 | 11 | | 68 |
| 11 | | 8 | 12 | | 69 |

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| Athenian Annals. | Contemporary Events. | Tyrian Annals. | A.C. |
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| 4] THYMŒTES. | | ITHOBAL. 27] The famine, which afflicted Iſrael, alſo extended itſelf over Sidon, where it laſted one complete year, during the reign of Ithobal. This Joſephus borrowed from Menander, the hiſtorian. The time is not exactly | 910 |
| 5] | | 28] aſcertained; but it muſt be placed after the firſt of Ahab, and before the death of Ithobal. As we know from the ſacred Scriptures that Zarephath was in Sidon, and that the dearth prevailed there, this ſtrengthens | 909 |
| 6] | Juſtin ſays the Median empire laſted 350 years. This then muſt have been the beginning: but it is moſt probable it ſhould be read 250 years. | 29] Menander's evidence. JOSEPH. l. viii. c. 7. | 908 |
| 7] | | 30] | 907 |
| 8] Thymœtes expelled by Melanthus, deſcended from Neleus, king of Pylos. | According to Euſebius, the race of the kings of Sicyon failed in the laſt year of Thymœtes, king of Athens. The Prieſts, called Carnei, now took the government. The laſt king's name was Zeuxippus; the 26th in order. The monarchy | 31] This Ithobal, ſome time in his reign, founded Botrys in Phœnicia, and Auzates in Africa. JOSEPH. ibid. | 906 |
| 1] MELANTHUS takes the crown by the conſent of the Athenians. Theſe dates are placed after Euſebius; but Strabo and Pauſanias are both agreed that Melanthus was not king till after the return of the Heraclidæ. See at the Year before Chriſt 880. | had continued, he ſays, 862 years; but more probably about 620 years. N. B. This date depends on that of the war of Troy. * | 32] Aged 68. | 905 |
| 2] It is probable that the reign of Thymœtes ſhould be prolonged, and that of Melanthus ſhortened; but the preciſe length of each reign is only given by Euſebius, perhaps erroneouſly. The ſum total to Codrus ſeems to be analogous to the courſe of nature. | | 1] BADEZORUS. | 904 |
| 3] | | 2] | 903 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3812 | JEHOSAPHAT. Ahaziah, ſon of Jehoram, born this year, 22 years before he began to reign; Jehoram being 18. 2 Kings, ch. viii. ver. 26. | 9 | 13 | AHAB. | 70 |
| 13 | | 10 | 14 | | 71 |
| 14 | | 11 | 15 | | 72 |
| 15 | | 12 | 16 | | 73 |
| 16 | | 13 | 17 | | 74 |
| 17 | | 14 | 18 | Ahab, beſieged in Samaria, makes humble offers of ſubmiſſion, which are rejected, and new conditions impoſed. Ahab, confirmed by God, defeats the Syrians with only 7232 men. 1 Kings, ch. xx. ver. 1—21. | 75 |
| 18 | | 15 | 19 | Ahab defeats a vaſt army of Syrians a ſecond time on the plains, and ſlays 100,000 in a day; 20 and 7000 more are ſlain at Aphek. 1 Kings, ch. xx. ver. 23—30. | 76 |
| 19 | | 16 | 20 | Peace between Iſrael and Syria. Ahab muſt have ſeized on Naboth's vineyard this or the preceding year. 1 Kings, ch. xxi. | 77 |

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|---|---|---|---|
| 4] MELANTHUS. | | 3] BADEZORUS. | 902 |
| 5] | | 4] | 901 |
| 6] | The Bœotians take Cadmea, and ſettle there, 60 years after the taking of Troy. * | 5] | 900 |
| 7] | | 6] Aged 45. | 899 |
| 8] Benhadad, king of Syria, different from the foregoing. | | 1] MATGENUS, his ſon. | 898 |
| 9] Benhadad and 32 kings beſiege Samaria, and ſend an inſulting meſſage to Ahab, 1 Kings, ch. xx. ver. 1—3. but are ſhamefully defeated. This battle was fought on the hills. | | 2] | 897 |
| 10] Benhadad humbles himſelf before Ahab, and is admitted to a treaty of friendſhip, by granting Ahab ſome privileges in Damaſcus. 1 Kings, ch. xx. ver. 31—34. | | 3] | 896 |
| 11] Benhadad removed the 32 kings, and put captains in their room, before he ventured a ſecond engagement. | About this time Auteſion, the 5th from Oedipus, obliged to fly from Thebes, goes to the Dorians. PAUSAN. * | 4] | 895 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3820 | JEHOSAPHAT. At the end of this year, or beginning of the next, Jehoſaphat takes his ſon Jehoram into a ſhare of the government; probably at the inſtigation of Ahab, who had done the ſame. 2 Kings, ch. i. ver. 17. | 17 | [1]21 | AHAB. AHAZIAH admitted to reign in his father's life-time; probably when he projected the recovery of Ramoth-Gilead from the Syrians. There was peace with the Syrians this year. | 78 |
| 21 | Jehoſaphat, at Ahab's requeſt, accompanies him to Ramoth-Gilead, and hardly eſcapes with life in the battle. 1 Kings, ch. xxii. ver. 32. 2 Chr. ch. xviii. ver. 31, 32. He refuſes joining with Ahaziah in ſending fleets to Tarſhiſh. 1 Kings, ch. xxii. ver. 48. | 18 | 2]22 | Ahab attacks Syria; breaking the truce in the 3d year. Ahab is ſlain, though diſguiſed. Ahaziah reigns only part of this year; but for his wickedneſs is ſlain by a fall. 1 Kings, ch. xxii. 2 Kings, ch. i. | 79 |
| 22 | Jehoſophat accompanies Jehoram againſt Moab. Being in great diſtreſs for water, Eliſha miraculouſly ſupplies them on account of Jehoſaphat's piety. 2 Kings, ch. iii. ver. 1—21. | 19 | 1 | JEHORAM's 1ſt year partly falls in with the 18th of Jehoſaphat. He invites Jehoſaphat to attend him againſt Moab. The Moabites are defeated. 2 Kings, ch. iii. ver. 21—24. | 80 |
| 23 | | 20 | 2 | JEHORAM, or JORAM, cleaves to the apoſtaſy of Jeroboam, but abandons the worſhip of Baal. 2 Kings, ch. iii. ver. 12. N. B. Jehoram was brother to the late king Ahaziah. | 81 |
| 24 | | 21 | 3 | About this time Eliſha advertiſes Joram of all the deſigns of Benhadad, who was making war on Iſrael. The army, ſtruck with blindneſs, is diſmiſſed. 2 Kings, ch. vi. ver. 8—23. | 82 |
| 25 | | 22 | 4 | Benhadad beſieges Samaria; which is wonderfully relieved by four lepers. 2 Kings, ch. vi. ver. 24. and ch. vii. paſſim. | 83 |

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| Athenian Annals and Contemporary Princes. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| 12] MELANTHUS. | | 5] MATGENUS. | 894 |
| 13] Edom governed by a deputy, called a king, but under Jehoſaphat. 1 Kings, ch. xxii. ver. 47. Jehu the prophet blames Jehoſophat for joining with Ahab. 2 Chr. ch. xix. ver. 2, 3. | Ahaziah ſends to conſult Baalzebub, the God of Ekron, whether he ſhould die of his fall. Elijah, meeting the meſſengers, tells them he muſt die. The two firſt companies ſent to take him are conſumed by fire. 2 Kings, ch. i. Soon after, Elijah is tranſlated into heaven, and Eliſha ſucceeds to the prophetic powers. 2 Kings, ch. ii. | 6] | 893 |
| 14] Meſha, king of Moab, ſubject to a tribute of 10,000 lambs and 100,000 rams, revolts after Ahab's death, but is defeated. The land of Moab and all the cities are deſtroyed, except Kir-haraſeth, where Meſha was beſieged. He ſallies out againſt the king of Edom, who joined in the war, but cannot reach him. He then ſacrifices his eldeſt ſon on the wall; on which the ſiege is raiſed. 2 Kings, ch. iii. ver. 26, 27. | | 7] | 892 |
| 15] About this time we muſt place the cure of Naaman, by Eliſha; for it was plainly after ſome great deliverance; which was probably that, when Ahab and Jehoſaphat were defeated at Ramoth-Gilead, and when Jehoram dwelt at Samaria, and was at peace with Benhadad. 2 Kings, ch. v. | | 8] | 891 |
| 16] | | 9] Aged 56. | 890 |
| 17] Benhadad was king of Syria in the 4th of Jehoram, and Hazael king in the 12th year; conſequently in this interval we muſt place the treaſon of Hazael, as deſcribed 2 Kings, ch. viii. ver. 7—15. | The Syrians, when they were miraculouſly terrified at the ſiege of Samaria, thought the Iſraelites had hired the kings of the Hittites, and the kings of Egypt, to attack them; and from thence we may ſuppoſe, Egypt was now divided into ſeveral principalities. | 1] PYGMALION. | 889 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3826 | JEHOSAPHAT. Jehoſaphat ſeems to have admitted his ſon into partnerſhip about the end of his 23d year. JEHORAM was 32 years old. | 1]23 | 5 | JEHORAM, or JORAM. A famine in the land. Eliſha adviſes the Shunammite, whoſe ſon he had raiſed, to retire to the Philiſtines. 2 Kings, ch. viii. | 84 |
| 27 | The invaſion of the Moabites, Ammonites, and Syrians, and Jehoſaphat's bloodleſs victory over them, may be placed here, as it ſeems cuſtomary with the kings of Judah to take a partner in the throne on any great danger. 2 Chr. ch. xx. Jehoſaphat ſettled his 6 younger ſons in fenced cities in Judah, | 2]24 | 6 | 2d year of famine. | 85 |
| 28 | and gave them great wealth. 2 Chr. ch. xxi. ver. 1—3. | 3]25 | 7 | 3d year of famine. | 86 |
| 29 | Jehoram followed publicly the ways of Ahab, whoſe daughter he had married; but probably after the death of Jehoſophat. He murders his brethren. 2 Chr. ch. xxi. ver. 1—4. | 4 | 8 | 4th year of famine. | 87 |
| 30 | About this time Jehoram attacks the revolted Edomites at Zair, and defeats them; but the defection is not ſuppreſſed. 2 Kings, ch. viii. ver. 21, 22. 2 Chr. ch. xxi. ver. 8—11. He is rebuked for his ſins, by invaſions of the Arabians and Philiſtines, who | 5 | 9 | 5th year of famine. | 88 |
| 31 | plunder his palace, and leave only his youngeſt ſon alive. 2 Chr. ch. xxi. ver. 16, 17. This apoſtaſy of Jehoram was foretold by Elijah the Tiſhbite, who warned him of it. 2 Chr. ch. xxi. ver. 12—15. | 6 | 10 | 6th year of famine. | 89 |
| 32 | Jehoram, being now moſt probably ſick, took his ſon Ahaziah as his partner in the throne, before the 11th year of Jehoram, king of Iſrael, was expired. 2 Kings, ch. ix. ver. 29. | 7 | 11 | 7th year of famine. | 90 |
| 33 | Jehoram dies of an incurable diſeaſe in his bowels. AHAZIAH ſucceeds, his youngeſt ſon, who, going to Jezreel to viſit Joram, and being attacked by Jehu, flies to Samaria; but is found, and ſlain at Megiddo in his firſt year. 2 Kings, ch. viii. ver. 25—29. ch. ix. ver. 27. Joaſh born this year. | 1]8 | 12 | The famine being ended, the Shunammite woman has her land and rents reſtored. 2 Kings, ch. viii. ver. 3—6. Joram is wounded in the battle with Hazael, and returns to Jezreel. | 91 |

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| Athenian Annals and Contemporary Princes. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| 18] MELANTHUS. | | 2] PYGMALION. | 888 |
| 19] | | 3] | 887 |
| 20] | | 4] | 886 |
| 21] | Edom revolts from Judah in the days of Joram, and ſo does Libnah, 2 Kings, ch. viii. ver. 20—22. but not probably till after the death of Jehoſaphat. | 5] | 885 |
| 22] | The Æolic migration begun by Penthilus, a natural ſon of Oreſtes, and finiſhed by Archelaus, his ſon. * See PREF. | 6] | 884 |
| 23] | Oreſtes being dead, Tiſamenus, his legitimate ſon, reigns three years, and probably a little more. | 7] Carthage founded by Eliſſa, or Dido, Pygmalion's ſiſter. This date is given by Joſephus, from Menander of Epheſus; but moſt probably badly tranſcribed for the 27th year. See the year before Chriſt 863. Joſeph. cont. Ap. See PREF. | 883 |
| 24] | | 8] | 882 |
| 25] Hazael, now king of Syria, makes war upon Joram. | | 9] | 881 |



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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3834 | ATHALIAH, the mother of Ahaziah, murders the royal family, except Joash, who is saved by Jehosheba, wife of Jehoiada, the High Priest. Athaliah reigns six years complete. 2 Kings, ch. xi. ver. 1—3. | 1 | 1 | JEHU, anointed by one of Elisha's disciples, by his order puts Ahaziah, Joram, and Jezebel, and 70 of Ahab's sons to death, and reigns in their place. He destroys the worshippers of Baal, but departs not from the sins of Jeroboam. 2 Kings, ch. ix. ch. x. | 92 |
| 35 | N. B. Jehosheba was the daughter of Jehoram, king of Judah. From the 2d Chr. ch. xxiv. ver. 7. it is conjectured that Athaliah had children before she married Jehoram; so that her murdering the children of the last marriage might pro- | 2 | 2 | The succession is promised to Jehu to the fourth generation. | 93 |
| 36 | ceed from the desire of promoting her own idolatrous offspring to the throne of Judah. | 3 | 3 | Jehonadab, the son of Rechab, descended from Jethro, flourished at the beginning of this reign. His descendants, called Rechabites, are mentioned and praised by Jeremiah. | 94 |
| 37 | | 4 | 4 | | 95 |
| 38 | | 5 | 5 | | 96 |
| 39 | | 6 | 6 | | 97 |
| 40 | JOASH. Jehoiada, the High Priest, strengthens himself, assembles the Levites, makes Joash king, just seven years old, and slays Athaliah. He destroys the worship of Baal, restored by Athaliah, 2 Kings, ch. xi. 2 Chr. ch. xxiii. | 1]7 | 7 | | 98 |
| 41 | As Jehoiada was 130 years when he died, and as his death must be placed at least 2 years, if not more, before the death of Joash, he could not be less than 92 when he effected this revolution, but was probably older. Joash did right all the days of Jehoiada; yet the high places were not taken away. 2 Kings, ch. xii. ver. 13. | 2 | 8 | | 99 |

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| Athenian Annals and Contemporary Princes. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| MELANTHUS.<br>26] Melanthus, king of Meſſene, deſcended from Neleus, the father of Neſtor, driven out of his kingdom by Creſphontes, one of the Heraclidæ, goes to Athens; at which time he expels Thymœtes, and is by general conſent choſen king. STRABO and PAUSAN. | Return of the Heraclidæ into Peloponneſus, who ſettle there: Creſphontes at Mycenæ, Temenus at Argos, and the ſons of Ariſtodemus, Euryſthenes, and Procles, at Sparta; Tiſamenus being expelled. *. | 10] PYGMALION. | 880 |
| 27] | | 11] N. B. Aletes, one of the Heraclidæ, ſeizes on the territory of Corinth, where his poſterity reign. He was the fifth from Hercules, through Antiochus, the ſon of Hercules, Phylas, and Hippotas. | 879 |
| 28] | Creſphontes married Merope, daughter of Cypſelus, king of Arcadia. Laconia was betrayed by Philonomus to the Dorians. STRABO. | 12] | 878 |
| 29] Some time in this reign Xanthus, king of Thebes, is ſlain in ſingle combat by Melanthus, king of Athens. The Thebans afterwards eſtabliſh a democracy.<br>N. B. There had been four reigns | Temenus favouring Deiphontes, the fifth from Hercules, his ſons ſlay Deiphontes, and Ciſus reigns after his father. The time uncertain. | 13] N. B. After the reign of Ciſus, the regal power was much curtailed at Argos. PAUSAN.<br>Time not known. | 877 |
| 30] from the taking of Troy; Tiſamenus, Damaſichthon, Ptolemy, and Xanthus: viz. on an average 20 or 21 years to each reign. Xanthus was the fifth generation from Peneleus, viz. 25 years to each. | Oxylus the Ætolian, being baniſhed, attends the Heraclidæ into Peloponneſus, and gains Elis for his ſhare. He was the fourth from Andræmon. He performs ſome games at Elis, which were afterwards revived by Iphitus. * | 14] Cornelius Nepos, Apollodorus the grammarian, and Euphorbius the hiſtorian, ſay that Homer began to be known in Greece about this time, viz. 100 years before the firſt Olympiad, and 124 before Rome, founded accord- | 876 |
| 31] | | 15] ing to the vulgar computation. This is conſiſtent with Herodotus's account of Homer. See the year before Chriſt 845. | 875 |
| 32] | N. B. About this time Alcmæon, the fourth from Neſtor, and the ſons of Pæon, in the ſame degree, fly to Athens, being expelled by the Heraclidæ. Theſe form the two families of the Alcmæonidæ and the Pæonidæ. * | 16] | 874 |
| 33] N. B. The prieſts called Carnei governed 33 years at Sicyon, and ended this year. Charidemus, being choſen for their chief, reſigns. EUSEBIUS. | | 17] | 873 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3842 | JOASH. | 3 | 9 | JEHU. | 100 |
| 43 | | 4 | 10 | | 101 |
| 44 | | 5 | 11 | | 102 |
| 45 | | 6 | 12 | | 103 |
| 46 | | 7 | 13 | | 104 |
| 47 | | 8 | 14 | | 105 |
| 48 | About this time Joash, being of age, might moſt probably apply to the prieſts to take a ſtrict account of the revenues, and apply them to the repairing the breaches of the Lord's houſe. | 9 | 15 | | 106 |
| 49 | | 10 | 16 | | 107 |

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| Athenian Annals and Contemporary Princes. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| MELANTHUS.<br>34] Pauſanias ſays that a king, named Hippolytus, the fourth from Hercules, reigned after Zeuxippus. Succeeded by Laceſtades, his ſon. | | 18] PYGMALION. | 872 |
| 35] | About this time, or a little later, Phalces, the ſon of Temenus, ſeizes on Sicyon; but as the former king, Laceſtades, was of the race of Hercules, they reign jointly together. PAUS. * | 19] | 871 |
| 36] | | 20] | 870 |
| 37] Melanthus dies. CODRUS, his ſon, ſeems to have gained the title and ſovereignty, by driving the Heraclidæ out of Attica.<br>See STRABO and ARISTOTLE.<br>From hence it will not appear ſtrange | About this time Theras, the ſon of Auteſion, ſettles a colony of Minyæ and Spartans in the iſland Calliſte, called from him Thera. | 21] N. B. In the eighth year of Oxylus, king of Elis, the people of Scyllus build the temple of Juno at Elis. PAUS. * | 869 |
| 1] that the Athenians aboliſhed royalty ſoon after; for even Codrus was elected for his merits, and not as being the ſon of Melanthus. | | 22] | 868 |
| 2] | | 23] | 867 |
| 3] | | 24] | 866 |
| 4] | | 25] | 865 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3850 | JOASH. | 11 | 17 | JEHU. | 108 |
| 51 | | 12 | 18 | | 109 |
| 52 | | 13 | 19 | | 110 |
| 53 | | 14 | 20 | | 111 |
| 54 | | 15 | 21 | | 112 |
| 55 | | 16 | 22 | | 113 |
| 56 | Amaziah born, 2 Kings, ch. xiv. ver. 2. Joash being 23 years old. His mother's name was Jehoaddan of Jerusalem; so that Joash was not allied to the idolaters. | 17 | 23 | | 114 |
| 57 | | 18 | 24 | | 115 |

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| Athenian Annals and Contemporary Princes. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| 5] CODRUS. | | 26] PYGMALION. | 864 |
| 6] | | 27] When the hiſtorian Joſephus fixes 155 years 8 months for the time between the firſt of Hiram and the foundation of Carthage, he muſt mean the 27th year of Pygmalion, and not the 7th. The former number is more | 863 |
| 7] | | 28] conſiſtent with the hiſtory of Pygmalion; now about 36. The city of Carthage ſubſiſted 717 years. Appian, in his hiſtory, calls it 700 years. | 862 |
| 8] | | 29] | 861 |
| 9] | | 30] | 860 |
| 10] | | 31] | 859 |
| 11] | | 32] | 858 |
| 12] | | 33] | 857 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3858 | JOASH. | 19 | 25 | JEHU. | 116 |
| 59 | | 20 | 26 | | 117 |
| 60 | | 21 | 27 | Jehu is punished by war for his not following the Lord; but the time of this calamity is not fixed. | 118 |
| 61 | | 22 | 28 | | 119 |
| 62 | Joash, finding the stated revenue insufficient for repairing the Temple, collects a voluntary contribution in a chest. 2 Kings, ch. xii. ver. 6—16. | 23 | 1 | JEHOAHAZ succeeds Jehu his father, and follows his example in worshipping the golden calves. 2 Kings, ch. xiii. ver. 1, 2. | 120 |
| 63 | | 24 | 2 | Hazael reduces Israel so low in this reign by repeated losses, that there were but fifty horsemen, ten chariots, and 10,000 footmen. 2 Kings, ch. xiii. ver. 7. | 121 |
| 64 | | 25 | 3 | | 122 |
| 65 | | 26 | 4 | | 123 |

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| Athenian Annals and Contemporary Princes. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| 13] CODRUS | Patræ founded by Patreus and Agis. * | 34] PYGMALION. | 856 |
| 14] | | 35] | 855 |
| 15] Some time in the reign of Jehu, Hazael, king of Syria, ravages the borders of Iſrael in Gilead, Gad, Manaſſeh, and Baſhan. | | 36] | 854 |
| 16] | | 37] | 853 |
| 17] Hazael oppreſſes Iſrael in the days of Jehoahaz. | About this time Althæmenes, ſon of Ciſus, king of Argos, led a colony of Dorians into Crete.* STRABO. | 38] | 852 |
| 18] | | 39] | 851 |
| 19] | | 40] | 850 |
| 20] | | 41] | 849 |



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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3866 | JOASH. | 27 | 5 | JEHOAHAZ. | 124 |
| 67 | | 28 | 6 | | 125 |
| 68 | | 29 | 7 | | 126 |
| 69 | | 30 | 8 | | 127 |
| 70 | | 31 | 9 | | 128 |
| 71 | Amaziah was now 15 complete; and as his conduct was at first conformable to the law of God, I do not place the death of Jehoiada before this year; but it could not be long after. | 32 | 10 | | 129 |
| 72 | | 33 | 11 | | 130 |
| 73 | About this time the king of Judah might begin to listen to the princes, who taught him to worship idols, 2 Chr. ch. xxiv. ver. 17, 18. Jehoiada being dead. | 34 | 12 | | 131 |

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| Athenian Annals and Contemporary Princes. | Contemporary Events. | Tyrian Annals. | A.C. |
|---|---|---|---|
| 21] Death of Codrus, the laſt king of Athens, who reigned 21 years. * EUSEB. | About this time Regnidas, the ſon of Phalces, grandſon of Temenus, attacks Phlius. Hippaſus, the chief man of the city, reſiſts him, but being obliged to ſubmit, flies to Samos. | 42] PYGMALION. | 848 |
| MEDON, ſon of Codrus, choſen perpetual archon. Has ſome diſſenſions with his brother Nileus. | Pythagoras the philoſopher was deſcended from this Hippaſus. Pauſanias names but four generations; but there muſt have been more. * | 43] | 847 |
| | | 44] | 846 |
| About this time flouriſhed Homer and Heſiod, who, according to Herodotus, ſettled the religion of Greece 400 years before he recited his hiſtory. | Perſes of Aſcra, brother of Heſiod, was likewiſe a poet. SUIDAS. | 45] | 845 |
| There is a tradition, that Homer came to Athens in the archonſhip of Medon; which Herodotus ſtrengthens by this date. | Sofibius, in Clem. Alex. ſays, Homer flouriſhed in the eighth year of Charilaus, king of Sparta; and if the technical chronology be adopted, of 33 years to a reign, we arrive at the year A. Ch. 847. | 46] | 844 |
| | | 47] Pygmalion dies, aged 56. | 843 |
| | | | 842 |
| | | | 841 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3874 | JOASH. In the latter end of the reign of Joash, Hazael, having ravaged Israel, and taken Gath, was going to Jerusalem, but is bought off by a present of the hallowed vessels of the temple. The time is not fixed, but Jehoiada was certainly dead before, and Joash had apostatized. 2 Kings, ch. xii. ver. 17, 18. | 35 | 13 | JEHOAHAZ. | 132 |
| 75 | | 36 | 14 | | 133 |
| 76 | Joash has many warnings sent him by the prophets; but neither he nor his people would give ear. 2 Kings, ch. xxiv. ver. 19. | 37 | 15 | Jehoash admitted to a share in the government. 2 Kings, ch. xiii. ver. 10. This was to retrieve the affairs of the Israelites, who were grievously oppressed by Hazael. | 134 |
| 77 | Zechariah, the son of Jehoiada, a prophet, is at last sent, and remonstrates so severely, that the king orders him to be stoned; which is executed in the court of the Lord's House. 2 Kings, ch. xxiv. ver. 20—22. | 38 | 16 | About this time Jehoahaz besought the Lord, who gave Israel a Saviour; and the Syrians were removed, and Israel dwelt as aforetime. 2 Kings, ch. xiii. ver. 5. | 135 |
| 78 | This year a small army of Syrians ravages Judah and Jerusalem, and slays the princes of the people, and sends the spoil to Damascus. 2 Chr. ch. xxiv. ver. 23, 24. The Jews, flying to all parts, are sold by the Tyrians and Philistines. Amos, ch. i. ver. 6—9. | 39 | 17 | Jehoahaz dies, and is buried at Samaria. 2 Kings, ch. xiii. ver. 9. | 136 |
| 79 | Joash being greatly diseased, his servants conspire, and slay him on his bed. He was buried in the city of David, but not in the royal sepulchre. 2 Chr. ch. xxiv. ver. 25, 26. 2 Kings, ch. xii. ver. 20, 21. | 40 | 1 | JEHOASH his son succeeds. Elisha being now sick, Jehoash visits him, and is promised three victories over the Syrians. 2 Kings, ch. xiii. ver. 14—19. | 137 |
| 80 | AMAZIAH, his son, succeeds, 25 years old, and reigns at first well; from whence we may conclude he was educated under Jehoiada. | 1 | 2 | | 138 |
| 81 | When established, he punishes the murderers of his father, but not their children. | 2 | 3 | | 139 |

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| | Contemporary Events. | | A.C. |
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| | | | 840 |
| | The Ionic migration under Nileus, the younger ſon of Codrus. *<br>Some place this 20 years later.<br>Euſebius mentions a tradition, that Homer returned to Aſia with Nileus. Pauſanias ſays, there were other ſons of | | 839 |
| | Codrus in this migration, together with the Thebans under Philotas, the grandſon of Peneleus, the Minyans of Orchomenus, and the Abantes from Eubœa.<br>Nileus takes Miletus, and ſettles | | 838 |
| Hazael, about this time, might die, and be ſucceeded by Benhadad the Second, his ſon, who, at firſt, might have ſome ſucceſs. | there, having ſlain the males of a Cretan colony. | | 837 |
| | Ariſtarchus, an old writer quoted by Euſebius, ſays, that Homer flouriſhed at this time. | | 836 |
| Benhadad loſes the cities his father had gained, and is thrice beaten by Jehoaſh. Time not fixed. 2 Kings, ch. xiii. ver. 25. | | | 835 |
| | | | 834 |
| | | | 833 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3882 | AMAZIAH. | 3 | 4 | JEHOASH. Jeroboam, ſon of Jehoaſh, had a ſhare in the government; for in one place Azariah is ſaid to reign in the 27th of Jeroboam the Second. 2 Kings, ch. xv. ver. 1. | 140 |
| 83 | | 4 | 5 | The three victories of Jehoaſh over the Syrians, are by moſt chronologers fixed to the 5th, 6th, and 7th years of his reign; but it muſt be confeſſed the time is uncertain. | 141 |
| 84 | | 5 | 6 | | 142 |
| 85 | | 6 | 7 | | 143 |
| 86 | | 7 | 8 | | 144 |
| 87 | | 8 | 9 | | 145 |
| 88 | | 9 | 10 | | 146 |
| 89 | | 10 | 11 | | 147 |

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| | Contemporary Events. | | A.C. |
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| Probably at this time Benhadad attacked Jehoash, which was the reason of admitting Jeroboam into partnership. | | | 832 |
| | | | 831 |
| | | | 830 |
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| | | | 827 |
| | | | 826 |
| | | | 825 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3890 | AMAZIAH. | 11 | 12 | JEHOASH. | 148 |
| 91 | | 12 | 13 | The victories of Jehoash muſt have happened before his 14th year. | 149 |
| 92 | Amaziah collects 300,000 Jews, and hires 100,000 Iſraelites for 100 talents; but diſmiſſes the latter by the prophet's advice. The Edomites are defeated; and yet Amaziah adopts the Gods of Edom. 2 Kings, ch. xiv. ver. 7. 2 Chr. ch. xxv. ver. 5—12. | 13 | 14 | The 100,000 Iſraelites that were diſmiſſed, being enraged, plunder the land of Judah on their return. 2 Chr. ch. xxv. ver. 13. | 150 |
| 93 | The king, being probably enraged at the ravage of Judea, challenges Jehoaſh to battle, but is defeated at Bethſhemeſh, and taken priſoner, as a puniſhment for his apoſtaſy. | 14 | 15 | The king of Iſrael ſends the fable of the thiſtle and cedar to Amaziah; but being again challenged, he goes to war, defeats him, plunders Jeruſalem and the temple. 2 Chr. ch xxv. ver. 19—24. | 151 |
| 94 | The dates of the facts in the former year are taken from Joſephus's Antiquities, l. ix. ch. 9. Azariah, or Uzziah, born 16 years before he began to reign, Amaziah being 39 years old. | 15 | 16 | JEROBOAM II. Jehoaſh dies this year, and is buried in Samaria. 2 Kings, ch. xiv. ver. 16. | 152 |

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| | | | 824 |
| | | | 823 |
| | | | 822 |
| | | | 821 |
| By the bitter diſtreſs of Iſrael at the death of Jehoaſh, one may ſuppoſe the neighbouring nations (probably the Syrians) had attacked this kingdom, this or the preceding year, and been victorious. If ſo, it accounts for the ſudden departure of Jehoaſh from Jeruſalem. 2 Kings, ch. xiv. ver. 26. Theſe facts were related in the loſt Chronicle of Iſrael. | | | 820 |



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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3895 | AMAZIAH. | 16 | 2 | JEROBOAM II. Jeroboam II. is raiſed up as the deliverer of Iſrael. He reſtores his country to ſplendour, as foretold by Jonah, the ſon of Amittai. He recovered Damaſcus and Hamath; but the times of theſe events are not fixed. Joſephus ſuppoſes the prophet Jonah went to Nineveh in this reign. | 153 |
| 96 | | 17 | 3 | | 154 |
| 97 | | 18 | 4 | Jeroboam II. follows the example of Jeroboam I. and worſhips the calves. | 155 |
| 98 | | 19 | 5 | | 156 |
| 99 | | 20 | 6 | | 157 |
| 3900 | | 21 | 7 | | 158 |
| 1 | | 22 | 8 | | 159 |
| 2 | | 23 | 9 | | 160 |

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| It ſhould ſeem that Jonah went to Nineveh early in this reign. Nineveh was at that time a great city, in which there were 60,000 that could not diſcern between their left hand and right hand: but the king is not called king of Aſſyria, but of Nineveh; conſequently, it was not the capital of Aſ- | | | 819 |
| ſyria at this time. The firſt mention made of a king of Aſſyria is in the reign of Menahem, which began 53 years after. | According to Euſebius, Arbaces the Mede, and Beleſis the Babylonian, took Nineveh this year. It is very probable that the kings of Aſſyria might, from this time, be called Medes; as may be found in the era of Nabonaſſar. | Paterculus places Lycurgus about this time; moſt probably too high. See PREF. | 818 |
| | Euſebius ſeems to have placed this event too high, as we are obliged, by his calculation, to allow 32 years four months to a reign. See the year before Chriſt 775. | | 817 |
| | | | 816 |
| If we follow the analogy of days for years, which is uſual in prophecies, the preaching of Jonah was moſt probably in the 6th or 7th of Jeroboam II. that is, juſt 40 years before the conqueſt of Nineveh by Arbaces. See PREF. | | | 815 |
| | | | 814 |
| | | | 813 |
| | | | 812 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction. |
|---|---|---|---|---|---|
| 3903 | AMAZIAH. | 24 | 10 | JEROBOAM II. | 161 |
| 4 | | 25 | 11 | | 162 |
| 5 | | 26 | 12 | | 163 |
| 6 | | 27 | 13 | | 164 |
| 7 | | 28 | 14 | | 165 |
| 8 | Amaziah is conſpired againſt. He flies to Lachiſh, but is followed and ſlain there. 2 Kings, ch. xiv. ver. 19. His ſon Azariah, or Uzziah, was his ſucceſſor. | 29 | 15 | | 166 |

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| | Contemporary Events. | | A.C. |
|---|---|---|---|
| | | | 811 |
| | | | 810 |
| | According to Juſtin and Syncellus, the Median empire began now, under Arbaces. | | 809 |
| | | | 808 |
| | | | 807 |
| At this time the Phœnicians were powerful at ſea. EUSEB. | | | 806 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3909 | AZARIAH, or UZZIAH. This king, in the first part of his reign, recovers Eloth, on the Red Sea; which must have increased his trade and riches. Having defeated the Philistines, taken Gath, Jabneh, and Ashdod, he places garrisons in the country, curbs the Arabs, and Ammon submits to send | 1 | 16 | JEROBOAM II. Amos seems to have prophesied, during the reigns of Uzziah and Jeroboam II. two years before the earthquake, when both kingdoms were in great prosperity. He denounces vengeance against Syria, the Philistines, Tyrus, Edom, Ammon, and Moab. He threatens | 167 |
| 10 | presents. He builds forts in the desert, digs wells, and encourages agriculture. He maintains 307,500 men, and flourishes while he favours religion. He sought God all the days of Zechariah, an eminent seer. The dates of these events are not known. 2 Chr. ch. xxvi. ver. 1—15. 2 Kings, ch. xv. ver. 1—3. | 2 | 17 | Israel with being carried beyond Damascus, as they were afterwards by the Assyrians; and declares the destruction of Bethel. Amos, ch. v. ver. 5. Amaziah, priest of Bethel, complains of Amos to Jeroboam; on which it is declared his wife shall be an harlot, his sons and daughters fall by the sword, his land be di- | 168 |
| 11 | The high places, however, were not removed; which implies that the reformation was not so perfect as it should have been. | 3 | 18 | vided, and he shall die in a polluted land. Amos, ch. vii. ver. 10—17. From whence it is probable these prophecies were later in Jeroboam's reign; for a polluted land cannot mean Judah; and the first calamity of a foreign invasion was under Menahem; at least 40 years from the 16th of Jeroboam. | 169 |
| 12 | | 4 | 19 | | 170 |
| 13 | | 5 | 20 | | 171 |
| 14 | | 6 | 21 | | 172 |
| 15 | | 7 | 22 | | 173 |
| 16 | | 8 | 23 | | 174 |

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| | Contemporary Events. | | A.C. |
|---|---|---|---|
| | | | 805 |
| | | The civil government of Sparta had continued the ſame for 400 years before the end of the Peloponneſian war, according to Thucydides: from whence it ſhould ſeem that he places Lycurgus about this time; 40 years after the time, when Herodotus ſuppoſes Homer | 804 |
| | | to flouriſh. By this computation he reckons 31 years to a generation, if we truſt to the genealogy of Leonidas, in Herodotus. Plato fixes it 100 years later; and probably nearer the truth. | 803 |
| | | | 802 |
| | | | 801 |
| Paterculus affirms, Capua and Nola were founded this year. | | | 8 0 |
| Phidon, king of Argos, invents weights and meaſures. EUSEB. Probably placed too high. | | | 799 |
| | | | 798 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | SRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3917 | AZARIAH. | 9 | 24 | JEROBOAM II. | 175 |
| 18 | | 10 | 25 | | 176 |
| 19 | | 11 | 26 | | 177 |
| 20 | | 12 | 27 | | 178 |
| 21 | | 13 | 28 | | 179 |
| 22 | | 14 | 29 | | 180 |
| 23 | | 15 | 30 | | 181 |
| 24 | | 16 | 31 | | 182 |

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| | Contemporary Events. | Lydian Kings. | A.C. |
|---|---|---|---|
| | | | 797 |
| | | | 796 |
| | | | 795 |
| | | 1] ARDISUS, king of Lydia. This ſeems to be the firſt name Euſebius could find; and theſe 4 reigns are inſerted on his authority. They were deſcended from Hercules, and, according to Herodotus, 22 in number, who all reigned at Sardes; ſo that there were | 794 |
| | | 2] 18 kings of Lydia before Ardiſus; all whoſe names are loſt except Agron, the firſt of them. | 793 |
| | | 3] | 792 |
| | | 4] SOSARMUS, king of Media, this year. EUSEB. | 791 |
| | | 5] | 790 |



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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3925 | AZARIAH. | 17 | 32 | JEROBOAM II. | 183 |
| 26 | | 18 | 33 | | 184 |
| 27 | | 19 | 34 | | 185 |
| 28 | | 20 | 35 | | 186 |
| 29 | | 21 | 36 | | 187 |
| 30 | | 22 | 37 | | 188 |
| 31 | | 23 | 38 | Hoſea propheſied in the days of Jeroboam II. and moſt probably about this time, when Iſrael was in a proſperous ſtate, but given up to idolatry. The prediction relates to their ſeveral captivities, from Pul to Salmanaſar, and to the ſubſequent ſtate of that very country, under the Goſpel. Hoſea, ch. i, ii. | 189 |
| 32 | | 24 | 39 | | 190 |

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| | Contemporary Events. | Lydian Kings. | A.C. |
|---|---|---|---|
| | | 6] ARDISUS. | 789 |
| | | 7] | 788 |
| | | 8] | 787 |
| | | 9] | 786 |
| | | 10] | 785 |
| | | 11] | 784 |
| | | 12] | 783 |
| | | 13] | 782 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3933 | AZARIAH. Hoſea propheſied in the reigns of Azariah, Jotham, Ahaz, Hezekiah, and in the days of Jeroboam II. | 25 | 40 | JEROBOAM II. | 191 |
| 34 | | 26 | 41 | Jeroboam dies; but his ſon, Zachariah, does not mount the throne till the 12th year after his death. Zachariah was the 4th from Jehu; conſequently the prophecy was fulfilled. | 192 |
| 35 | | 27 | 1 | INTERREGNUM. During this time, when there was no ſettled government in Iſrael, the conqueſts of Jeroboam were moſt probably loſt; and Damaſcus became an independent kingdom again. | 193 |
| 36 | About this time Jotham, the ſon of Azariah, born; being 25 years old when his father died. His mother's name Jeruſhah, daughter of Zadok. | 28 | 2 | | 194 |
| 37 | | 29 | 3 | | 195 |
| 38 † 1. 1. | | 30 | 4 | | 196 |
| 39 1. 2. | | 31 | 5 | | 197 |
| 40 1. 3. | | 32 | 6 | | 198 |

† The reader, by carrying his eye along the tranſverſe line, will ſee that the numbers, which the Author here begins to introduce, are intended to mark the Olympiads; the larger figure being the Olympiad, and the ſmaller the year of that Olympiad.

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| | Contemporary Events. | Lydian Kings. | A.C. |
|---|---|---|---|
| | | 14] ARDISUS. | 781 |
| | | 15] | 780 |
| | | 16] | 779 |
| | | 17] | 778 |
| | | 18] | 777 |
| †Iphitus eſtabliſhes the games at Olympia. He was probably the 4th in deſcent, incluſively, from Oxylus, who aſſiſted the Heraclidæ. See year 878. | According to Euſebius, this was the 2d year of Æſchylus, the Athenian archon. If ſo, the death of Meneſtheus, and conſequently the taking of Troy, muſt have happened 1171 years A. Ch. See PREF. | 19] Euſebius ſays, this was the laſt, and 37th year of Alcamenes, king of Sparta; and 325 years from the return of the Heraclidæ. By this account, it is only 105 years incluſively. | 776 |
| If Arbaces of Media died in the year A. Ch. 747, and reigned 28 years, we muſt place the conqueſt of Nineveh this year. The acceſſion of power would enable him, about 10 years after, to carry on his conqueſts beyond the Euphrates, as far as Da | | 20] | 775 |
| maſcus and Samaria. * See PREF. and the year 766. | N. B. Iſidorus Hiſpalenſis places the deſtruction of Nineveh in the reign of Azariah. | 21] | 774 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3941<br>1. 4. | AZARIAH. | 33 | 7 | INTERREGNUM. | 199 |
| 42<br>2. 1. | | 34 | 8 | | 200 |
| 43<br>2. 2. | | 35 | 9 | | 201 |
| 44<br>2. 3. | | 36 | 10 | | 202 |
| 45<br>2. 4. | | 37 | 11 | | 203 |
| 46<br>3. 1. | | 38 | 1 | ZACHARIAH.<br>This king reigns at Samaria, after the Interregnum, but 6 months. SHALLUM conſpires againſt him, and ſlays him. 2 Kings, ch. xv. ver. 10. | 204 |
| 47<br>3. 2. | | 39 | | SHALLUM reigns 1 month. Slain at Samaria by Menahem.<br>MENAHEM began to reign in this year; but not at Samaria. | 205 |

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| | Contemporary Events. | Lydian Kings. | A.C. |
|---|---|---|---|
| | | 22] ARDISUS. | 773 |
| | | 23] | 772 |
| | | 24] | 771 |
| | | 25] | 770 |
| | | 26] | 769 |
| | | 27 | 768 |
| | | 28] | 767 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3948<br>3. 1. | AZARIAH. | 40 | 1 | MENAHEM.<br>Menahem departs not from the ſins of Jeroboam I. He ſmote Tiphſah, and all the coaſt from Tirzah, and behaved moſt cruelly to the conquered. 2 Kings, ch. xv. ver. 16—18. | 206 |
| 49<br>3. 4. | | 41 | 2 | Menahem extorts from each of the chief people of Iſrael 50 ſhekels of ſilver, to pay the king of Aſſyria. | 207 |
| 50<br>4. 1. | | 42 | 3 | | 208 |
| 51<br>4. 2. | | 43 | 4 | | 209 |
| 52<br>4. 3. | We are told, Azariah, or Uzziah, was ſtruck with a leproſy, for invading the prieſtly office; and that Jotham, his ſon, *judged* the kingdom; but he is not called *king*. Now Jotham would not have been permitted to act as regent till he was at leaſt 16: conſequently we cannot place Azariah's offence *be-* | 44 | 5 | | 210 |
| 53<br>4. 4. | *fore* the 43d year of his reign; but it might have been later. 2 Chr. ch. xxvi. ver. 16—21. Ahaz moſt probably born the 44th year of this reign. | 45 | 6 | | 211 |
| 54<br>5. 1. | | 46 | 7 | | 212 |
| 55<br>5. 2. | | 47 | 8 | | 213 |

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| | Contemporary Events. | Lydian Kings. | A.C. |
|---|---|---|---|
| In Menahem's reign we first hear mention of Pul, king of Assyria, who extorted 1000 talents from that king. 2 Kings, ch. xv. ver. 19, 20. N. B. As, according to profane writers, Arbaces possessed Nineveh, and | | 29] ARDISUS. | 766 |
| from the sacred Scriptures we know that Pul, at this time, possessed Assyria, it is very probable they are the same person, under different names. | | 30] | 765 |
| | Polychares, a Messenian, victor this year at the Olympic games. PAUS. | 31] Eusebius places the foundation of Cyrene, by Battus, in the 4th Olympiad; though he afterwards places it in the 37th Olympiad. | 764 |
| | | 32] | 763 |
| | | 33] | 762 |
| | | 34] MEDIDUS, king of Media, reigned 40 years. EUSEB. | 761 |
| The city Aradus founded in an island of that name, off the coast of Palestine. EUSEB. | | 35] | 760 |
| | | 36] | 759 |



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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3956<br>5. 3. | AZARIAH. | 48 | 9 | MENAHEM. | 214 |
| 57<br>5. 4. | Ahaz, ſon of Jotham, born; Jotham being now 22. There are good copies of the ſacred Scriptures, which, much more probably, place the birth of Ahaz 5 years before.<br>See WHISTON on Joſephus's Antiquities, l. ix. c. 12. § 3. | 49 | 10 | | 215 |
| 58<br>6. 1. | | 50 | 1 | PEKAHIAH.<br>Menahem dies. His ſon, Pekahiah, ſucceeds, who adheres, like his father, to the ſins of Jeroboam. 2 Kings, ch. xv. ver. 23, 24. | 216 |
| 59<br>6. 2. | | 51 | 2 | At the end of this year, Pekah, the ſon of Remaliah, ſlays Pekahiah at Samaria, and with him 50 Gileadites. 2 Kings, ch. xv. ver. 25. | 217 |
| 60<br>6. 3. | This year king Azariah, or Uzziah, dies. Iſaiah ſees the viſion of the Lord in his glory, and receives his prophetic office from the angel in a viſion. Iſaiah, ch. vi. | 52 | 1 | PEKAH.<br>This king begins his reign in the 52d year of Azariah. He follows the ſins of Jeroboam I. | 218 |
| 61<br>6. 4. | JOTHAM ſucceeds, being 25 years old, and reigns well.<br>Micah, the Moraſthite, propheſies in the reigns of Jotham, Ahaz, and Hezekiah. | 1 | 2 | | 219 |
| 62<br>7. 1. | Jotham ſtrengthens the kingdom with fortreſſes, and repairs the temple. 2 Chr. ch. xxvii. ver. 1—4. | 2 | 3 | | 220 |
| 63<br>7. 2. | Jotham ſeems to have reigned in peace, except a war with the Ammonites, whom he reduced to pay tribute of 100 talents of ſilver, 10,000 meaſures of wheat, and 10,000 of barley, for 3 years ſucceſſively. The time not fixed. | 3 | 4 | | 221 |

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| | Contemporary Events. | Lydian Kings. | A.C. |
|---|---|---|---|
| Eusebius places the 1st Olympiad in the 49th year of Azariah. | | 1] ALYATTES, king of Lydia. | 758 |
| | | 2] | 757 |
| | | 3] | 756 |
| | | 4] | 755 |
| | | 5] | 754 Alcmæon last perpetual Archon. |
| | | 6] ROME founded this year, according to Varro, near the end of the 3d year of the 6th Olympiad. | 753 |
| | | 7] This CHAROPS was the son of Æschylus, who had been one of the perpetual Archons at Athens. EUSEB. | 752 Charops 1st dec. Archon. |
| | | 8] ROME founded this Julian year, according to Dion. Hal. about April. | 751 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3964<br>7. 3. | JOTHAM. | 4 | 5 | PEKAH. | 222 |
| 65<br>7. 4. | | 5 | 6 | | 223 |
| 66<br>8. 1. | Some time in this reign we may place the prophecy in the 1st chapter of Micah; for however well disposed the king might be, yet the high places were not removed, 2 Kings, ch. xv. ver. 35. and the people did yet corruptly. 2 Chr. ch. xxvii. ver. 2. | 6 | 7 | | 224 |
| 67<br>8. 2. | | 7 | 8 | | 225 |
| 68<br>8. 3. | Hezekiah born to Ahaz in his 12th year. This must be counted from the death of Ahaz, when Hezekiah began to reign alone in his 25th year. More probably Hezekiah was born in the 16th year of Ahaz. | 8 | 9 | | 226 |
| 69<br>8. 4. | | 9 | 10 | | 227 |
| 70<br>9. 1. | | 10 | 11 | | 228 |
| 71<br>9. 2. | | 11 | 12 | | 229 |

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| Contemporary Events. | Era of Nabonaſſar. Ptolemy's Canon | Lydian Kings. | A.C. |
|---|---|---|---|
| | | 9] ALYATTES. | 750 |
| | | 10] | 749 |
| Many ſuppoſe that Pul, father of Tiglath-Pileſer, or Pul-Aſſur, died this year or the next, and left his dominions between Tiglath-Pileſer and Nabonaſſar, who might be his ſons. | The year, by which the era of Nabonaſſar (called alſo Ptolemy's aſtronomical canon) is regulated, begins Feb. 26; and as it reckons 365 days to the year, without an intercalation, it differs from the Julian year one day every 4 years. | 11] ROME founded this year, according to Fab. Pictor. | 748 |
| Tiglath-Pileſer is moſt probably the Soſarmus of Euſebius, who might be ſo called by the Medes, but bear a different name in Aſſyria. | 1] ΝΑΒΟΝΑΣΑΡΟΥ. [1 The title of this Canon, in ſome manuſcripts, is Βασιλέων Ἀσσυρίων καὶ Μήδων. Theſe words may ſeem to imply, that the kings of Babylon were deſcended from the kings of Media and Aſſyria, and ſtrengthen the opinion | 12] | 747 |
| | 2] that thoſe kingdoms were united [2 under Pul, who had Media by inheritance, and Aſſyria by conqueſt. | 13] | 746 |
| | 3] [3 | 14] | 745 |
| | 4] [4 | 1] MELES, king of Lydia, preceded Candaules. Herodotus names him, and ſays he fortified Sardes. | 744 |
| | 5] Feb. 25. [5 | 2] N. B. Pauſanias places the 5th of Æſimedes 2d decennial Archon at Athens this year. | 743 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3972<br>9. 3. | JOTHAM. | 12 | 13 | PEKAH. | 230 |
| 73<br>9. 4. | | 13 | 14 | | 231 |
| 74<br>10. 5. | If the tribute from the Ammonites was interrupted by the troubles in the beginning of the reign of Ahaz, we muſt place the war of Jotham againſt that nation this year, or the preceding. 2 Chr. ch. xxvii. ver 5, 6. | 14 | 15 | Hoſea the prophet's 3d chapter ſeems to foretell the interregnum, and ſubſequent reformation of many of the Iſraelites, in the beginning of Hoſhea's reign. As Judah is not reproved for idolatry, this was probably ſpoken in the reign of Jotham. | 232 |
| 75<br>10. 6. | | 15 | 16 | | 233 |
| 76<br>10. 1. | AHAZ.<br>This is the firſt year of Ahaz. Part of it probably was jointly with his father, who died in peace in his 16th year. 2 Chr. ch. xxvii. v. 9. Ahaz falls into the worſt idolatry. | 1] 16 | 17 | Pekah prepares for invading Judah, with Rezin, king of Syria. Iſaiah's prophecy againſt Syria and Iſrael about this time, ch. viii. v. 1—8. | 234 |
| 77<br>10. 2. | This year he is beſieged in Jeruſalem by Rezin and Pekah; but it is not taken by them. Ahaz, however, is defeated, and plagued with the Edomites and the Philiſtines. Zichri the Ephraimite ſlays Maaſeiah the king's ſon, and others. Iſaiah comforts Ahaz by a prophecy. 2 Chr. ch. xxviii. ver. 5—8. 2 Kings, ch. xvi. ver. 1—5. Iſaiah, ch. vii. | 2 | 18 | Pekah ſlays 120,000 apoſtate Jews in one day. 200,000 women and children are taken captives; but, by the advice of Oded, they are relieved and ſent home. 2 Chr. ch xxviii. ver. 6—15. | 235 |
| 78<br>11. 1. | Ahaz about this time ſends to Tiglath-Pileſer to come to his aid, and ſends him treaſure. | 3 | 19 | Tiglath-Pileſer takes from Pekah, Ijon, Abel-beth-maachah, Janoah, Kedeſh, Hazor, Gilead, Galilee, and Naphtali, carrying them captives into Aſſyria. 2 Kings, ch. xv. ver. 29. | 236 |
| 79<br>11. 2. | Ahaz pays a viſit to Tiglath-Pileſer at Damaſcus, ſees an altar he likes, and makes Urijah, the prieſt, ſet up one ſimilar to it in the Temple. 2 Kings, ch. xvi. ver. 10—12. | 4 | 20 | | 237 |

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| Contemporary Events. | Era of Nabonaſſar. | Lydian Kings. | A.C. |
|---|---|---|---|
| | 6] ΝΑΒΟΝΑΣΑΡΟΥ. [6 | MELES. 3] CHARILAUS mounts the throne of Sparta at this time, if we reaſon by analogy. * See PREF. | 742 Æſtimated 1, 3d dec. Archon. |
| | 7] [7 | 4] Lycurgus begins his inſtitutions about this time. * | 741 |
| | 8] [8 | 5] Syncellus makes this the firſt year of Artycas, king of Media. See PREF. | 740 |
| | 9] Feb. 24. [9 | 6] Paterculus ſays, Lycurgus flouriſhed 65 years before the foundation of Rome. This fixes the latter event to about the year 676, if computed from the beginning of his inſtitution. | 739 |
| Rezin, king of Syria and Damaſcus; which probably was recovered by the Syrians on the death of Jeroboam II. | 10] [10 | 7] | 738 |
| Rezin marches againſt Judah, takes Eloth, and plants a colony of Syrians. 2 Kings, ch. xvi. ver. 6. Endeavours to dethrone Ahaz, and ſet up the ſon of Tabeal, probably a Syrian. | 11] [11 N. B. The colony of Syrians ſettled at Eloth, continued there till the return of the Jews from Babylon, and probably longer. 2 Kings, ch. vi. ver. 16. | 8] | 737 |
| Tiglath-Pileſer attacks Rezin, and ſlays him; takes Damaſcus, and puts an end to the kingdom of Syria, which had laſted about 230 years. | 12] [12 N. B. Joſephus ſays, Tiglath-Pileſer removed the Syrians of Damaſcus into Media. Some place only the reduction of Syria at this time; but the death of Rezin ſome years after. | 9] Hoſea the prophet ſeems to allude to the invaſion of Tiglath-Pileſer, and to promiſe relief on the 3d day, that is, the 3d year. As Judah was at this time idolatrous, we muſt place this prediction in the reign of Ahaz. Hoſea, ch. vi. | 736 |
| Spartans beſiege Ithome. PAUSAN. | 13] Feb. 23. [13 | 10] Firſt year of the 11th Olympiad, Thucles leads a colony from Chalcis, and founds Naxus in Sicily. Second year of the 11th Olympiad, Archias leads a colony from Corinth, and founds Syracuſe. | 735 |

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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3980<br>11. 8. | AHAZ.<br>Notwithstanding his late deliverance, Ahaz relapses into idolatry, worships the Gods of Syria, and at last shuts up the doors of the Temple for the remainder of his reign. 2 Chr. ch. 28. ver. 23—25. | 5 | 1 | INTERREGNUM.<br>Pekah slain by Hoshea, who does not reign till after an interregnum of about 7½ years. This was the 20th year from Jotham's accession. | 238 |
| 81<br>11. 4. | The 6th chapter of Micah must allude to the reign of Ahaz, who kept the statutes of Omri, and all the works of the house of Ahab. Micah, ch. vi. ver. 16. | 6 | 2 | This period was probably one continued civil war, carried on with great cruelty. Isaiah seems to allude to it, ch. ix. ver. 20, 21. | 239 |
| 82<br>12. 1. | | 7 | 3 | | 240 |
| 83<br>12. 2. | | 8 | 4 | | 241 |
| 84<br>12. 3. | | 9 | 5 | | 242 |
| 85<br>12. 4. | | 10 | 6 | | 243 |
| 86<br>13. 1. | | 11 | 7 | | 244 |
| 87<br>13. 2. | | 12 | 8<br>1 | HOSHEA is settled in the kingdom; and his reign must be reckoned from the middle of this year. He does evil, but not as the kings of Israel before him. 2 Kings, ch. xvii. ver. 2. Soon after he is tributary to Salmanasar, king of Assyria. | 245 |

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| Contemporary Events. | Era of Nabonaſſar. | Lydian Kings. | A.C. |
|---|---|---|---|
| The prophet Hoſea threatens Iſrael with deſtruction, in the ſame manner as Shalman, i. e. Salmanaſar, had deſtroyed Beth-arbel, i. e. Arbela. From hence, I ſuppoſe, Salmanaſar was king when this prophecy was uttered. If ſo, this denunciation cannot relate to | 14] ΝΑΒΟΝΑΣΑΡΟΥ. [14 | MELES. 11] This 3d year the Iſraelites, had they repented, would have been relieved. Hoſea, ch. vi. ver. 2, 3. The Aſſyrians were moſt probably retired; and about this time Salmanaſar might mount the throne. | 734 |
| Tiglath-Pileſer's invaſion, but to that by Salmanaſar. This too fixes the time of the extenſion of the Aſſyrian kingdom between the 6th of Jotham and the 13th of Ahaz. Hoſea, ch. x. ver. 14. | 15] ΝΑΔΙΟΥ. [1 NADIUS, king of Babylon this year. | 12] | 733 |
| | 16] [2 | 1] CANDAULES began to reign in Lydia this year. He was, according to Herodotus, the ſon of Myrſus. | 732 Clidicus 3d dec. Archon. |
| Salmanaſar, who moſt probably reigned at Nineveh at this time, ſeems to be the Mediduſ of Euſebius. | 17] ΧΙΝΖΙΡΟΥ καὶ ΠΩΡΟΥ. [1 Feb. 22. We know not if theſe names, Chinzirus and Porus, mean two kings reigning jointly, or whether the latter be not an appellative; the word פור ſignifying a tiara, or regal ornament. | 2] | 731 |
| | 18] [2 | 3] Thucles leads a colony from Naxus, and founds Leontium, in Sicily; and ſoon after Evarchus founds Catana. | 730 |
| | 19] [3 | 4] Lamis, a Megarean, founds Thapſus, in Sicily, about this time. ROME founded this year, according to L. Cincius. DION. HAL. l. i. | 729 |
| | 20] [4 | 5] | 728 |
| This is the firſt mention of Salmanaſar, king of Aſſyria. He probably had kept Iſrael under tribute during the interregnum, as his predeceſſor had done from the days of Pekah. | 21] Feb. 21. [5 | 6] | 727 |



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| J. P. | JUDAH. | Years of the Reign | Years of the Reign | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3988<br>13. 3. | AHAZ. | 13 | 2 | HOSHEA. | 246 |
| 89<br>13. 4. | | 14 | 3 | | 247 |
| 90<br>14. 1. | HEZEKIAH's 1st year in the 3d of Hoshea. 2 Kings, ch. xviii. ver. 1. Josephus calls it the 4th year; and part of Hezekiah's 1st does coincide with part of the 4th year of Hoshea. | 1]15 | 4 | | 248 |
| 91<br>14. 2. | About the time of Ahaz's death, Isaiah, this year, denounces judgment on Palestine, bids them not rejoice, though their enemies are broken (viz. Syria and Israel); and against Moab, Damascus, Egypt. Isaiah, ch. xiv—xix.<br>Ahaz dies in peace. | 2]16 | 5 | Hosea the prophet mentions the alliance with Egypt, ch. xii. ver. 1. when they had made a covenant with Assyria. Hoshea seems not to have opposed Hezekiah's reformation. | 249 |
| 92<br>14. 3. | Hezekiah reigns alone, being now in the beginning of his 25th year. He follows the true God, and celebrates a most solemn passover; to which the Israelites are invited. 2 Chr. ch. xxx. | 3 | 6 | About this time Hoshea makes an alliance with So, king of Egypt, but is defeated by Salmanasar. | 250 |
| 93<br>14. 4. | Great corruption prevailed in the beginning of this reign, as is proved by the words of Micah the Morasthite, ch. iii. which the prophet Jeremiah applies to this reign, ch. xxvi. ver. 18. It is plain, too, this was one motive for the sudden reformation, as Micah was honoured instead of being punished. The destruction of idolatry extended even to | 4 | 7 | The land of Israel ravaged; Samaria besieged; Isaiah's prophecy against those who trusted to Egypt might be delivered about this time. Isaiah, ch. xxxi. ver. 1—4. | 251 |
| 94<br>15. 1. | Ephraim and Manasseh. | 5 | 8 | Second year of the siege of Samaria, corresponding with half the 5th and half the 6th year of Hezekiah. | 252 |
| 95<br>15. 2. | Isaiah propheſies about this time not only the protection that would be given to Jerusalem, but the destruction of the Assyrian army 10 years afterwards. Isaiah, ch. xxxi. ver. 8, 9. | 6 | 9 | Third year of the siege, corresponding with half the 6th and half the 7th year of Hezekiah. | 253 |

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| Contemporary Events. | Era of Nabonaſſar. | Lydian Kings. | A.C. |
|---|---|---|---|
| | 22] ΙΟΥΓΑΙΟΥ. JUGÆUS. [1 | 7] CANDAULES. Candaules, king of Lydia, purchaſed a picture, by Bularchus, for its weight in gold, about this time; ſo that painting was eſteemed in Aſia about 100 years after the age of Homer. | 726 |
| | 23] [2 | 8] | 725 |
| According to Pauſanias, the firſt Meſſenian war ended this year; moſt probably placed too high. See PREF. | 24] [3 | 9] | 724 |
| The king of Aſſyria moſt probably received tribute from Ahaz to his death, and from Hezekiah afterwards for ſome time. | 25] Feb. 20. [4 | 10] | 723 |
| SO king of Egypt at this time, who confederated with Iſrael againſt the king of Aſſyria. Hezekiah might now refuſe to pay the tribute. 2 Kings, ch. xviii. ver. 7. | 26] [5 | 11] Hoſea, the prophet, propheſies againſt Iſrael in the 11th, 12th, 13th, and 14th chapters; after Hoſhea, the king, was in priſon, ch. xiii. ver. 11. and after Hezekiah's reformation, ch. xi. ver. 12. Lycurgus finiſhes the inſtitution. * See PREF. | 722 Hippomenes 4th dec. Archon. |
| Many of the Iſraelites were now captives in Aſſyria, 2 Chr. ch. xxx. ver. 6. carried away by Tiglath-Pileſer about 14 years before.<br>It ſeems from Iſaiah, that Moab was to be reduced very low this year. Iſaiah, ch. xvi. ver. 14.<br>3d year after the prophecy. | 27] ΜΑΡΔΟΚΕΜΠΑΔΟΥ. [1<br>MARDOC, or MERODACH, is ſaid to have been the ſon of Baladan, in the ſacred Scriptures. How he ſucceeded to the throne of Babylon, is not known.<br>Moon eclipſed. | 12] About this time, or the year before, Polydorus, king of Sparta, ſlain by Polemarchus.<br>EURYCRATES reigns after him, being his ſon. PAUSAN.<br>Cardiceas, king of Media, reigned 13 years. EUSEB. | 721 |
| | 28] [2<br>Two eclipſes of the moon this year. Theſe three are the oldeſt on record. | 13] | 720 |
| Charilaus, king of Sparta, in conjunction with Archelaus, his colleague, takes Ægys. Time uncertain. PAUSAN. | 29] Feb. 19. [3 | 14] City founded in Thaſos. CLEM. ALEXAND. | 719 |

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| J. P. | JUDAH. | Years of the Reign | | ISRAEL. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 3996<br>15. 3. | HEZEKIAH. | 7 | | Samaria taken by Salmanaſar, and the inhabitants carried off; the land lies nearly deſolate. The captives are led into Halah and Habor, by the river of Gozan, and into the cities of the Medes. 2 Kings, ch. xvii. ver. 1—6. | 254 |
| 97<br>15. 4. | | 8 | | The golden calf carried from Bethel. Hoſea, ch. x. ver. 6.<br>Tobit carried off with his ſon Tobias, who lived to ſee the deſtruction of Nineveh, dying at the age of 127; ſo that he might be now about 12 or 13 years old. | 255 |
| 98<br>16. 1. | | 9 | | | 256 |
| 99<br>16. 2. | | 10 | | N. B. The race of the Heraclidæ, as they are called by Herodotus, had reigned in Lydia, as the ſame author affirms, 505 years.<br>The firſt was Agron, the grandſon of Belus. There were 22 generations, or reigns, to Candaules, the laſt king; which is nearly 23 years to a reign. | 257 |
| 4000<br>16. 2. | Salmanaſar being now retired, if not dead, Hezekiah's ſucceſsful war with the Philiſtines may be placed here, as well as his refuſal to pay tribute. The time of the laſt fact is doubtful; but it muſt have happened either before Salmanaſar's invaſion, in order to aid his ally Hoſhea, or after the departure of the Aſſyrian army from the land of Iſrael. | 11 | | | 258 |
| 1<br>16. 4. | | 12 | | | 259 |
| 2<br>17. 1. | | 13 | | | 260 |

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| Contemporary Events. | Era of Nabonaſſar. | Lydian Kings. | A.C. |
|---|---|---|---|
| Salmanaſar had certainly Media at this time. According to Joſephus, he conquered Phœnice this year, and beſieged Tyre 5 years; which, by its maritime force and ſituation, preſerved its independence. | 30] ΜΑΡΔΟΚΕΜΠΑΔΟΣ. [4 | CANDAULES. 15] Charilaus, now reigning in Sparta, (this being the 25th year of his reign) about this time had a war with Tegea, in which he was defeated. The Tegeans erected a trophy, and employed Dædalus, of Sicyon, as the artiſt. PAUSAN. | 718 |
| 2d year of the ſiege of Tyre. ANNAL. JUD. l. ix. c. 14. | 31] [5 | 16] N. B. Sicyon produced artiſts above 100 years before the foundation of the ſchool of ſculpture. This ſame carver cut human figures. | 717 |
| 3d year of the ſiege of Tyre. According to Herodotus, the Heraclidæ, who were alſo deſcended from Atys, held Lydia till this time. | 32] [6 | 17] | 716 |
| 4th year of the ſiege of Tyre. | 33] Feb. 18. [7 | 1] GYGES ſlays Candaules, king of Lydia, and reigns, the 1ſt of the Mermnadæ. HEROD. Romulus ſlain this year. He reigned 37 years. DION. HAL. See the PREP. One year of Interregnum. | 715 |
| 5th year. The ſiege of Tyre raiſed, probably by the death of Salmanaſar. ELALÆUS, according to Menander, was king of Tyre, who reigned 36 years. | 34] N. B. About this time [8 Gyges, king of Lydia, ſends vaſt preſents to the Oracle at Delphos. A ſedition is raiſed by the friends of the late king, which is ſuppreſſed, and the title of Gyges confirmed by the Oracle. He was the firſt Aſiatic prince who ſent preſents to Delphos. Afterwards | 2] Year of Rome 38. This year NUMA elected king; 3d of the 16th Olympiad. DION. HAL. | 714 |
| SENNACHERIB king of Aſſyria in the place of Salmanaſar. He proves a cruel tyrant over the conquered nations. | 35] he made war on Miletus and [9 Smyrna, and took the city of Colophon. The time uncertain. HEROD. | 3] Numa's 1ſt year. | 713 |
| Sennacherib probably the Cardiceas of Euſebius, and the Artycas of Syncellus. | 36] [10 | 4] Glaucus, of Chios or Samos, famous for working in iron at the beginning of Gyges's reign. EUSEB. HEROD. PAUSAN. | 712 |

Leocrates 5th Archon.

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| J. P. | JUDAH. | Years of the Reign | | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4003<br>17. 2. | HEZEKIAH.<br>The king, alarmed at Sennacherib's invaſion, ſends to Iſaiah, who comforts him. Hezekiah had offered, as tribute, 300 talents of ſilver, and 30 of gold, which are accepted; and Hezekiah ſtrips the Temple of its ornaments to pay it. This agreement is broken. Rabſhakeh is ſent to Jeruſalem, and talks blaſphemouſly againſt the Lord, and excites the Jews to revolt. | 14 | | | 261 |
| 4<br>17. 3. | Sennacherib being marched againſt Tirhakah, Hezekiah falls ſick; but on his prayer has a promiſe of 15 years addition to his life. The ſun goes back 10 degrees on the dial of Ahaz, and a promiſe is given, that Sennacherib ſhall not approach Jeruſalem. The angel of the Lord goes forth, and ſlays 185,000 of the Aſſyrians. Iſaiah, ch. xxxvi, xxxvii, xxxviii. 2 Chr. ch. xxxii. 2 Kings, ch. xviii, xix, xx.<br>This year, or the preceding, Hezekiah receives the embaſſy from Babylon. | 15 | | | 262 |
| 5<br>17. 4. | This year, according to Iſaiah's promiſe, the Jews were to ſow and reap, which they had not done the 2 years before. 2 Kings, xix. ver. 29. | 16 | | The ſpoils of Sennacherib had enriched him greatly; and he ſhews his treaſures oſtentatiouſly to the embaſſadors, for which he is rebuked by Iſaiah; who tells him, all that wealth ſhall be carried to Babylon, which began to be accompliſhed about 37 years after, when Eſarhaddon took Manaſſeh priſoner; ſtill more fully in the 104th year, when Jehoiakim was taken priſoner by Nebuchadnezzar. Iſaiah, ch. xxxix. | 263 |
| 6<br>18. 1. | | 17 | | | 264 |
| 7<br>18. 2. | | 18 | | | 265 |

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| Contemporary Events. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| Sennacherib, the ſucceſſor of Salmanaſar, marches againſt Judea, takes the fenced cities, beſieges Lachiſh, removes to Libnah, marches againſt Tirhakah, king of Ethiopia; but, as it ſeems, does not ſucceed. | ΜΑΡΔΟΚΕΜΠΑΔΟΥ.<br>37] Feb. 17. [11<br>N. B. Sevechus, or So, the Sethon of Herodotus, probably died this year. EUSEB. SYNC. See PREF. | GYGES.<br>5] Myſcellus founds Crotona, in Italy, about the 3d year of the 17th Olympiad. DION. HAL. l. ii.<br>Sybaris founded. EUSEB. | 711 |
| After his defeat, Sennacherib flies with diſgrace to Nineveh, 2 Kings, ch. xix. ver. 36. and grows cruel, Tobit, ch. i. ver. 21. and in 55 days is ſlain in the temple of Niſroch by Adrammelech and Sharezer, his ſons; and Eſarhaddon, his ſon, reigns in his ſtead. | 38] In this year Mardoc-Empadus ſends an embaſſy of congratulation to Hezekiah on his recovery, and to enquire of the wounds. This is the Merodach-Baladan of the ſacred Scriptures. 2 Kings, ch. xx. ver. 12. 2 Chr. ch. xxxii. ver. 31. This embaſſy might not arrive in Judea till the year 39 of the era; for we know from the Canon, Mardoc-Empadus reigned part of the 1ſt year aſcribed to Arkianus. [12 | 6] Adrammelech and Sharezer fled into Ararat, or Armenia; from whence we may conclude Armenia was not part of the Aſſyrian empire, | 710 |
| | 39] ΑΡΚΙΑΝΟΥ. [1 | 7] DEIOCES. [1<br>About this time Media ſeems to have revolted from Aſſyria; for we are told in Tobit, the troubles prevented his going into Media. Tobit, ch. i. ver. 18. | 709 |
| From the length of Eſarhaddon's reign, we may ſuppoſe he was young when he mounted the throne. This will account for his not endeavouring to revenge his father's loſſes ſooner; while the unſettled ſtate of Babylon (where in 30 years there were 5 reigns and 2 interregnums) accounts for that city making no progreſs in its conqueſts before Aſſyria recovered its ſtrength. | 40] N. B. According to Herodotus, Sennacherib invaded Egypt during the reign of Sethon; but was defeated before Peluſium. [2 | 8] Some there are who make this the 1ſt year of the reign of Deioces. Herodotus calls his father Phraortes. [2 | 708 |
| | 41] Feb. 16. [3 | 9] Diodorus Siculus calls Deioces Cyaxares; and places him in the 2d year of the 17th Olympiad.<br>N. B. Herodotus ſeems to intimate there had been kings at Nineveh for 520 years before the revolt of Media; but he probably included the 4 reigns of a Median family, who reſided at Nineveh.<br>If ſo, it will lead to the year before Chriſt 1229, viz. about the time of Gideon, judge of Iſrael. [3 | 707 |

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| J. P. | JUDAH. | Years of the Reign | | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4008<br>18. 3. | HEZEKIAH.<br>Manaſſeh born 12 years before the death of Hezekiah. | 19 | | | 266 |
| 9<br>18. 4. | | 20 | | | 267 |
| 10<br>19. 1. | | 21 | | | 268 |
| 11<br>19. 2. | | 22 | | | 269 |
| 12<br>19. 3. | | 23 | | | 270 |
| 13<br>19. 4. | | 24 | | | 271 |
| 14<br>20. 1. | | 25 | | | 272 |
| 15<br>20. 2. | | 26 | | Euſebius places the 1ſt year of Gyges in the 2d year of the 20th Olympiad. | 273 |

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| Contemporary Events. | Era of Nabonaſſar. | Lydian Kings. | Median Kings. | A.C. |
|---|---|---|---|---|
| | 42] ΑΡΚΙΑΝΟΥ. [4 | 10] GYGES. | DEIOCES. [4 | 706 |
| | 43] [5 | 11] | [5 | 705 |
| | 44] ΑΒΑΣΙΛΕΥΤΟΥ πρ. [1 INTERREGNUM the Firſt. | 12] The firſt triremes were built [6 at Corinth, 300 years before the end of the Peloponneſian war. THUCYD. | | 704 |
| | 45] Feb. 15. [2 | 13] Aminocles, the firſt great [7 artiſt in ſhip-building. He lived at Corinth, and built four ſhips for the Samians about this time. THUCYD. | | 703 |
| | 46] ΒΗΛΙΒΟΥ. [1 BELIBUS. | 14] Suidas ſays, that Hippo- [8 menes was degraded for his cruelty. If ſo, Apſander ſhould be placed higher. Time uncertain. | | 702 Apſander, 6th dec. Archon. |
| About this time, according to Diodorus Siculus, the Carthaginians founded the city Ereſus, in the iſland Pityuſa, 160 years after the foundation of Carthage. | 47] [2 | 15] | [9 | 701 |
| | 48] [3 | 16] | [10 | 700 |
| Teleclus, king of Sparta, ſlain by the Meſſenians in the temple of Diana about this time, Charilaus yet reigning. PAUSAN. | 49] ΑΠΡΑΝΑΔΙΟΥ. [1 APRANADIUS. Feb. 14. | 17] | [11 | 699 |



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| J. P. | JUDAH. | Years of the Reign | | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4016<br>20. 3. | HEZEKIAH. | 27 | | | 274 |
| 17<br>20. 4. | | 28 | | | 275 |
| 18<br>21. 1. | Hezekiah dies, having reigned 29 years, and is buried in the chiefeſt of the ſepulchres of David. | 29 | | This year, according to Euſebius, is the laſt of the 16th Olympiad. | 276 |
| 19<br>21. 2. | MANASSEH mounts the throne, being 12 years old. | 1 | | | 277 |
| 20<br>21. 3. | | 2 | | | 278 |
| 21<br>21. 4. | | 3 | | | 279 |
| 22<br>22. 1. | | 4 | | | 280 |
| 23<br>22. 2. | Manaſſeh, about this time being of full age, abandons himſelf to the worſt idolatries, like Ahab: makes his ſon paſs through the fire, and ſheds innocent blood. Many prophecies denounced againſt him. 2 Kings, ch. xxi. ver. 1—16. He ſets up a carved image in the houſe of God, and makes Judah to err, and do worſe than the Heathen. 2 Chr. ch. xxxiii. ver. 1—10. | 5 | | | 281 |

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| Contemporary Events. | Era of Nabonaſſar. | Lydian Kings. | Median Kings. | A.C. |
|---|---|---|---|---|
| | 50] ΑΠΡΑΝΑΔΙΟΥ. [2 | 18] GYGES. | DEIOCES. [12 | 698 |
| | 51] [3 | 19] | [13 | 697 |
| | 52] [4 | 20] | [14 | 696 |
| | 53] Feb. 13. [5 | 21] | [15 | 695 |
| Rhegium, in Italy, founded. | 54] [6 | 22] | [16 | 694 |
| | 55] ΡΙΓΗΒΟΛΟΥ. [1<br>R-I G E-B O L U S. | 23] | [17 | 693 |
| | 56] ΜΕΣΣΕΣΣΙΜΟΡΔΑΚΟΥ. [1<br>MESESSIMORDACUS. | 24] | [18 | 692<br>Eryxias, 7th dec. Archon. |
| | 57] Feb. 12. [2 | 25] Tirhakah, king of Egypt and Ethiopia, died about this time; when the Ethiopian line became extinct; which ſeems to have given riſe to great diſorders, which diſtracted and weakened the ſtate for a long time. Euſebius, Syncellus, and Africanus place 3 reigns between Tirhakah and Pſammitichus. | [19 | 691 |

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| J. P. | JUDAH. | Years of the Reign | | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4024<br>22. 3. | MANASSEH. | 6 | | | 282 |
| 25<br>22. 4. | | 7 | | | 283 |
| 26<br>23. 1. | | 8 | | | 284 |
| 27<br>23. 2. | | 9 | | | 285 |
| 28<br>23. 3. | | 10 | | | 286 |
| 29<br>23. 4. | | 11 | | 4th year of the 23d Olympiad, Ariſtomenes prepares for the 2d Meſſenian war. Anaxander and Anaxidamus, kings of Sparta. PAUS. This ſeems to be placed too early. See PREF. | 287 |
| 30<br>24. 1. | | 12 | | | 288 |
| 31<br>24. 2. | | 13 | | | 289 |

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| Contemporary Events. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| | 58] ΜΕΣΕΣΣΙΜΟΡΔΑΚΟΥ. [3 | 26] GYGES. DEIOCES. [20 | 690 |
| | 59] [4 | 27] Antiphemus of Rhodes [21 and Entimus of Crete, found Gela in conjunction. | 689 |
| | 60] ΑΒΑΣΙΛΕΥΤΟΥ δευτ. [1 INTERREGNUM the Second. | 28] [22 | 688 |
| | 61] Feb. 11. [2 | 29] [23 | 687 |
| | 62] [3 | 30] The Medes about this [24 time, according to Herodotus, conquered all to the eaſt of the river Halys, which they held for 128 years; ſo that Deioces was at this time well ſettled on the throne. Ecbatana now finiſhed. | 686 |
| Chalcedon founded. EUSEB. | 63] [4 | 31] [25 | 685 Tleſias, Archon, Eryxias dying. |
| Cyzicus, in Aſia Minor, founded. EUSEB. | 64] [5 | 32] [26 | 684 |
| | 65] Feb. 10. [6 | 33] [27 | 683 |

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| J. P. | JUDAH. | Years of the Reign | | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4032<br>24. 3. | MANASSEH. | 14 | | | 290 |
| 33<br>24. 4. | | 15 | | | 291 |
| 34<br>25. 1. | | 16 | | N. B. It is probable Esarhaddon took Babylon by force, when they had been weakened by civil wars. | 292 |
| 35<br>25. 2. | | 17 | | | 293 |
| 36<br>25. 3. | | 18 | | NICANDER, son of Charilaus, king of Sparta, succeeds his father about this year. Duration of his reign uncertain. Probably not more than 9 years. | 294 |
| 37<br>25. 4. | | 19 | | In the reign of Nicander, the Argives are attacked; who afterwards take the city of Asine, which had taken part against them. PAUSAN. | 295 |
| 38<br>26. 1. | | 20 | | In this Olympiad, the Carneia, a warlike feast, instituted at Sparta. ATHENÆUS. | 296 |
| 39<br>26. 2. | Isaiah, the prophet, sawn asunder by Manasseh. CHRON. PASCHALE.<br>This accounts for the immediate vengeance of God by Esarhaddon. | 21 | | | 297 |

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| Contemporary Events. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| | 66] ΑΒΑΣΙΛΕΥΤΟΥ δεκτ. [7 | 34] GYGES. DEIOCES. [28 | 682 Creon, 1ſt ann. Archon. |
| | 67] [8 | 35] Herodotus ſays, that Semiramis was 5 generations older than Nitocris, the mother of the laſt king of Babylon. She muſt then be placed about this time, and was probably the queen of Eſarhaddon, and might repair and enlarge Babylon. [29 | 681 |
| It is agreed by all, that Eſarhaddon, king of Aſſyria, got poſſeſſion of Babylon this year; the 31ſt ſince the 15th of Hezekiah, when it is probable he aſcended the throne of Aſſyria. | 68] ΑΣΣΑΡΑΔΙΝΟΥ. ASSARADINUS. [1 | 36] [30 | 680 Lyſias, Archon. |
| | 69] Feb. 9. [2 N. B. Eſarhaddon ſeems to be the latter Sardanapalus of Calliſthenes; a brave and great king, who built Tarſus and Anchiale, or rather ſent colonies to thoſe cities, the ſame day. He is ſaid to have been the ſon of Ana- | 37] [31 | 679 |
| 2d Meſſenian war. The Spartans beſiege Ira. PAUSAN. Charilaus, king of Sparta, is ſaid to have reigned 64 years, being a poſthumous ſon of the late king. By analogical reaſoning, he died this year. * | 70] cyndaraxus, which differs but little from Sennacherib. SUIDAS. It is probable theſe colonies were ſent about this time. [3 | 38] Gyges dies. [32 | 678 |
| Paterculus ſays ROME was founded 65 years after Lycurgus. This then is the year, if counted from the beginning of the inſtitution; but moſt probably placed too high. | 71] [4 | 1] ARDYS, the ſon of Gyges, ſucceeds to the crown of Lydia. [33 | 677 |
| | 72] [5 | 2] [34 | 676 |
| The Cimmerians about this time enter Aſia, having been expelled from their own country by the Scythian Nomades. They take Sardes, but not the citadel. | 73] Feb. 8. [6 | 3] [35 | 675 |

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|---|---|---|---|---|---|
| 4040<br>26. 3. | MANASSEH.<br>About this time, it is moſt probable that Manaſſeh was taken priſoner. We are told, the captains of the hoſt of Aſſyria took him among the thorns, where he had concealed himſelf, and carried him to Babylon. This | 22 | | The time of the captivity of Manaſſeh is confirmed by the greater chronology of the Jews, called Seder Olam. | 298 |
| 41<br>26. 4. | could not be till a king of Aſſyria was maſter of Babylon; conſequently it cannot be placed before the 16th year of his reign. It is placed here about the 22d year; as it is probable that Eſarhaddon would, in the ſame expedition, remove the remainder of the Iſraelites, | 23 | | 65th year from Iſaiah's prophecy, that Ephraim ſhould in that ſpace of time be not a people. Iſaiah, ch. vii. ver 8. | 299 |
| 42<br>27. 1. | which were left. Now it is plain this could not be till the 23d year of Manaſſeh; which correſponds with the 65th year from the prophecy ſpoken in the 1ſt year after Jotham's death. 2 Chr. ch. xxxiii. ver. 11. | 24 | | | 300 |
| 43<br>27. 2. | The duration of Manaſſeh's captivity is not expreſſed; but, as it is not noticed in the Book of Kings, it was probably ſhort. The reformation in him was, however, permanent and complete; and he was rewarded with a long reign, during which he encouraged true religion, and baniſhed idolatry; though the | 25 | | The prophet Nahum ſeems to have written his denunciation againſt Nineveh about this time, at leaſt after the invaſion of the Aſſyrians; for he promiſes the Jews, *the wicked ſhall no more paſs through them.* Nahum, ch. i. ver. 15. This was certainly meant to exerciſe the faith of the Jews, as the Aſſyrians were | 301 |
| 44<br>27. 3. | people did ſtill ſacrifice in the high places, but only to the Lord their God. 2 Chr. ch. xxxiii. | 26 | | then in the higheſt glory. It ſeems to have been ſpoken after the reformation of Manaſſeh, as the Jews are encouraged to keep their *ſolemn feaſt*; and no mention is made of their idolatry. This prophet ſeems to allude to the deſtruction of No-Amon, or Thebes in Egypt, | 302 |
| 45<br>27. 4. | It is very probable Eſarhaddon releaſed many Jews, together with Manaſſeh, which ſeems to have been foretold by Iſaiah, ch. xiv. ver. 1. for in this return the Jews were joined with ſtrangers; but Shebna, the ſcribe, was detained in captivity, and the righteous Eliakim placed in his office as treaſurer. Iſaiah, ch. xxii. ver. 15. | 27 | | as a recent tranſaction. Nahum, ch. iii. ver. 8—10. | 303 |
| 46<br>28. 1. | | 28 | | | 304 |
| 47<br>28. 2. | | 29 | | | 305 |

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| | 74] ΑΣΣΑΡΑΔΙΝΟΥ. [7 About this time, Eſarhaddon, being ſettled in the empire, endeavours to proſecute his father's intentions againſt Judea, and to force them to pay the tribute laid in the days of Ahaz. | 4] ARDYS. DEIOCES. [36 | 674 |
| It appears from Iſaiah, that Egypt was greatly diſtracted by civil diviſions; ſo that Eſarhaddon, the fierce king, muſt find an eaſy conqueſt. See Iſaiah, ch. xix. ver. 1. ch. xx. ver. 3—6. | 75] Egypt was probably invaded [8 this year, or the next. No-Amon was at that time deſtroyed. | 5] Some time in this reign, [37 Ardys takes Priene, and makes war on Miletus. | 673 |
| The Piſæans eject the Eleans, and celebrate the Olympic games in their own name. | 76] [9 | 6] This invaſion was to laſt [38 3 years, as is probable from Iſaiah; conſequently the Aſſyrians retired the next year. | 672 |
| The following Egyptian Annals are taken from Herodotus, and inſerted here, as being conſiſtent with the ſacred Scriptures. | 77] Feb. 7. [10 About this time the colonies of Eſarhaddon, in the beginning of their dwelling in Samaria, are infeſted by lions; on which they deſire to know the worſhip of the God of the land. A prieſt is ſent to inſtruct them; but, as he re- | 7] TULLUS HOSTILIUS [39 ſucceeds Numa, 2d year 27th Olympiad. DION. HAL. | 671 |
| 1] PSAMMITICHUS, and 11 other princes, reign over part of Egypt, and, when the Aſſyrians were departed, divide the whole into 12 parts, and govern it 15 years. | 78] ſided at Bethel, this firſt [11 reformation was very imperfect. Amongſt theſe coloniſts there were Babylonians; which proves again that Aſſaradinus was Eſarhaddon. 2 Kings, ch. xvii. ver. 24—41. | 8] [40 | 670 |
| 2] If we may credit the Book of Judith, the kings of Aſſyria conſidered Egypt as a tributary kingdom ſome time after this invaſion. This dependance could hardly laſt longer than the firſt 15 years. | 79] [12 | 9] Moſt probably the 1ſt [41 Meſſenian war began at this time. * Spartans take Amphea. See PREF. | 669 Piſiſtratus, Archon. |
| 3] N. B. Herodotus ſays, this Pſammitichus was the ſon of Necus, who had been ſlain by Sabacon, the Ethiopian. | 80] The Meſſenians and Spar- [13 tans ravage each other's territory for the 3 firſt years of the war. PAUSAN. | 10] Pauſanias ends the 2d [42 Meſſenian war this year; but erroneouſly. Phidon, king of Argos, expels the Piſæans from Olympia, but rejects the Eleans, and celebrates the games in his own name. * | 668 Autoſthches, Archon. |
| 4] | 81 Feb. 6. [1 ΣΑΟΣΔΟΥΧΙΝΟΥ. SAOSDUCHINUS was moſt probably king of Aſſyria and Babylonia. | 11] Alcamenes, king of Sparta, [43 dies. * During the 1ſt Meſſenian war, Ariſtocrates, the ſon of Æchmis, king of Arcadia, violates a virgin at the altar; for which he is ſtoned by the Arcadians. PAUSAN. | 667 |



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| 4048<br>28. 3. | MANASSEH. | 30 | | | 306 |
| 49<br>28. 4. | | 31 | | | 307 |
| 50<br>29. 1. | | 32 | | | 308 |
| 51<br>29. 2. | | 33 | | | 309 |
| 52<br>29. 3. | Amon born about this time, son of Manasseh. | 34 | | | 310 |
| 53<br>29. 4. | | 35 | | | 311 |
| 54<br>30. 1. | | 36 | | | 312 |
| 55<br>30. 2. | | 37 | | Phigalea, in Arcadia, taken by the Spartans, 2d year of the 30th Olympiad. PAUSAN. | 313 |

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| Contemporary Events and Egyptian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| 5] PSAMMITICHUS. | 82] ΣΑΟΣΔΟΥΧΙΝΟΥ. [2 N. B. The Meſſenians draw out their forces againſt the Spartans. They are parted by the night. * | 12] ARDYS. DEIOCES. [44 | 666 |
| 6] The city of Acræ, in Sicily, founded by the Syracuſans. | 83] [3 | 13] Fierce battle between the [45 Spartans and Meſſenians this year, but not deciſive. The Meſſenians being greatly afflicted by peſtilence, and the expences of the war, contract their forces, and fortify Ithome. The Oracle orders them to ſacrifice a virgin. * PAUSAN. | 665 |
| 7] About this time was the firſt ſea-fight recorded in hiſtory, between Corcyra and Corinth. See THUCYDIDES, who places it 260 years before the end of the Peloponneſian war. | 84] Caranus about this time might [4 found the kingdom of Macedonia. * See PREF. | 14] Pauſanias places the foun- [46 dation of Meſſene, in Sicily, this year; but too high. The Spartans drive out Phidon, and reſtore the Olympic games to the Eleans. * See PREF. | 664 Miltiades, Arch. |
| 8] Zaleucus gives laws to the Locrians in this Olympiad. EUSEB. | 85] Feb. 5. [5 | 15] About this time Lyciſcus, the Meſſenian, eſcapes to Sparta with his daughter, who was ordered to be ſacrificed. * PAUSAN. | 663 |
| 9] | 86] [6 | 16] [48 | 662 |
| 10] | 87] [7 | 17] [49 | 661 |
| 11] | 88] [8 | 18] [50 | 660 |
| 12] | 89] Feb. 4. [9 | 19] [51 | 659 Miltiades, Ar h. iter. |

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| J. P. | JUDAH. | Years of the Reign | | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4056<br>30. 3. | MANASSEH. | 38 | | | 314 |
| 57<br>30. 4. | | 39 | | This Olympic year the Spartans attack Ithome. A battle is fought, and Euphaes, king of Meſſenia, ſlain in his 13th year. Ariſtodemus choſen to ſucceed him. * | 315 |
| 58<br>31. 1. | | 40 | | | 316 |
| 59<br>31. 2. | | 41 | | This year Cypſelus expelled the Bacchiadæ out of Corinth, and eſtabliſhed himſelf on the throne, according to Ariſtotle, for 30 years. | 317 |
| 60<br>31. 3. | Thoſe who place the invaſion of Holofernes in this year, cannot eaſily account why no mention is made of the king, Manaſſeh, in the Book of Judith. See PREP. | 42 | | N. B. Cypſelus was deſcended from Melas, contemporary with Aletes, the firſt of the Heraclidæ who reigned at Corinth. See the year 879. | 318 |
| 61<br>31. 4. | | 43 | | Ariſtodemus, king of Meſſenia, in his 5th year fights a fierce battle with the Spartans. | 319 |
| 62<br>32. 1. | | 44 | | | 320 |
| 63<br>32. 2. | | 45 | | | 321 |

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| Contemporary Events and Egyptian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
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| 13] PSAMMITICHUS. | 90] ΣΑΟΣΔΟΥΧΙΝΟΥ. [10 | 20] ARDYS. DEIOCES. [52 | 658 |
| 14] If we count from the 20th of Charilaus, when Lycurgus had finiſhed the legiſlation of Sparta, the 65th year falls at this time, when, according to Paterculus, ROME was built. | 91] [11 | 21] The laſt year of Deioces. [53 | 657 |
| 15] This year, Pſammitichus, by the aid of foreigners, conquers the 11 kings, and reigns alone. | 92] [12 | 22] The firſt year of PHRA- [1 ORTES, in Media. Euſebius places his firſt year in the 3d of this Olympiad. | 656 |
| 16] If we placed the events in the Book of Judith here, it would remove one difficulty;—how the king of Aſſyria could conſider Egypt as a dependant kingdom; as it might not entirely ſhake off the yoke till after the 15 years (when the 12 princes governed the coun- | 93] Feb. 3. [13 | 23] If the reign of Deioces [2 began one year later, viz. in the 17th of Hezekiah, this may be the 1ſt of Phraortes; and then Deioces may have been the Arphaxad of the Book of Judith, and the events there related may belong to theſe times. | 655 |
| 17] try) were finiſhed, and Pſammitichus reigned alone. Then, too, we might ſuppoſe the ſiege of Aſhdod, or Azotus, was the immediate conſequence of his revolt; but this would be liable to great objections as to other points. | 94] [14 | 24] [3 | 654 |
| 18] | 95] [15 | 25] We are told Phraortes was [4 a great conqueror, and that he weakened the power of Aſſyria. | 653 |
| 19] | 96] The tyranny of Phalaris be- [16 gins, according to Euſebius. | 26] Pittacus, of Mitylene, born. [5 | 652 |
| 20] | 97] Feb. 2. [17 | 27] Phalaris, tyrant of Agri- [6 gentum, at this time, according to one account of Euſebius. | 651 |

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|---|---|---|---|---|---|
| 4064<br>32. 3. | MANASSEH. | 46 | | N. B. Lampſacus and Abdera founded. | 322 |
| 65<br>32. 4 | | 47 | | | 323 |
| 66<br>33. 1. | | 48 | | | 324 |
| 67<br>33. 2. | | 49 | | | 325 |
| 68<br>33. 3. | Joſiah, ſon of Amon, born; being 8 years old, when he began to reign. 2 Chr. ch. xxxiv. ver. 1. | 50 | | | 326 |
| 69<br>33. 4. | Euſebius places the 1ſt year of Joſiah's reign in the 4th of the 33d Olympiad. | 51 | | About this time flouriſhed Terpander the muſician, who, according to the Parian Chronicle, ſeems to have been tried this year, before the people of Sparta, for adding two ſtrings to the lyre.<br>Euſebius places this artiſt in the next Olympiad. | 327 |
| 70<br>34. 1. | | 52 | | | 328 |
| 71<br>34. | | 53 | | | 329 |

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| Contemporary Events and Egyptian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
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| 21] PSAMMITICHUS. Grinus, king of Thera, deſcended from Theras, conſults the Delphian Oracle, and is ordered to go to Lybia. The advice being neglected, there was a dearth in Thera for 7 years. | 98] ΣΑΟΣΔΟΥΧΙΝΟΥ. [18 | 28] [7 ARDYS. PHRAORTES. | 650 |
| 22] | 99] N. B. About this time Plutarch places the inſtitution of the Ephori at Sparta, during the reign of Theopompus. Elatus was the firſt who bore the office. This event ſhould probably be placed ſome years higher. [19 | 29] Polydorus and Theopompus, kings of Sparta, put an end to the 1ſt Meſſenian war. Ithome taken. * [8 | 649 |
| 23] | 100] [20 | 30] Piſander, a Rhodian, wrote verſes on Hercules. SUIDAS. [9 | 648 |
| 24] | 101] ΧΙΝΙΛΑΔΑΝΟΥ. [1 Feb. 1. CHINILADON governed, it is thought, both Aſſyria and Babylonia. | 31] Polydorus, king of Sparta, ſlain by Polemarchus, a Spartan; cauſe unknown. He is ſucceeded by EURYCRATES. * PAUSAN. [10 | 647 |
| 25] About this time Caſmenæ, a city in Sicily, founded by the Syracuſans near 20 years after Acræ. | 102] [2 | 32] The reign of Eurycrates was pacific; both the Argives and Meſſenians reſting quiet. Duration of his reign unknown. [11 | 646 |
| 26] Aſhdod was taken by Pſammitichus after a ſiege of 29 years. Now it could not begin before the 16th year, for the land was in diſunion for the firſt 15 years; nor after the 26th, as the 29 years would not be completed in this reign. HEROD. | 103] [3 | 33] By the Parian Chron. Dropilus was Archon this year at Athens. [12 | 645 |
| 27] At the ſiege of Azotus, or Aſhdod, Pſammitichus preferred the foreign troops to the native Egyptians; on which 240,000 of his countrymen revolted to the Ethiopians. DIOD. SIC. and HEROD. | 104] [4 | 34] The Piſæans, under the conduct of Pantaleon, ſeize the preſidency of the Olympic games a 2d time. [13 | 644 |
| 28] The Theræans, under the conduct of Corobius, land in the iſland Platæa, in Africa. A ſhip of Samos relieves Corobius, and is driven after to Tarteſſus in Spain. | 105] Jan. 31. [5 | 35] [14 | 643 |

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| 4072<br>34. 3. | MANASSEH. | 54 | | | 330 |
| 73<br>34. 4. | Manaſſeh dies, and is buried in his ſepulchre, in the garden of Uzza. 2 Kings, ch. xxi. ver. 18. | 55 | | | 331 |
| 74<br>35. 1. | AMON.<br>This king reigns wickedly, as his father Manaſſeh had done. 2 Chr. ch. xxxiii. ver. 21, 22. | 1 | | | 332 |
| 75<br>35. 2. | Euſebius gives 12 years to Amon; following ſome bad copy of the LXX.<br>In his 2d year his own ſervants conſpire againſt him, and ſlay him in his own houſe. 2 Chr. ch. xxxiii. ver. 24. | 2 | | Amon, like Manaſſeh, was buried in the garden of Uzza. 2 Kings, ch. xxi. ver. 26. | 333 |
| 76<br>35. 3. | JOSIAH.<br>The people of Judah ſlay the murderers of Amon, and make Joſiah, his ſon, king at 8 years old. 2 Chr. ch. xxxiii. ver. 25. ch. xxxiv. ver. 1. Though the king might be well diſpoſed, it is plain from Jeremiah the people were prone to idolatry, and the altars of Baalim were ſtill the places and object of worſhip. | 1 | | | 334 |
| 77<br>35. 4. | | 2 | | Zephaniah propheſied during this reign, and (from his deſcription of the religion and civil policy) before the reformation. If the invaſion of Holofernes can be placed during the minority of Joſiah, it was probably before that deliverance that the prophet ſpoke his denunciation; as it does not ſeem to be alluded to by him. | 335 |
| 78<br>36. 1. | | 3 | | | 336 |

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| 29] PSAMMITICHUS. | 106] ΧΙΝΙΑΑΔΑΝΟΥ. [6 | ARDYS. 36] | PHRAORTES. [15 | 642 |
| 30] The Theræans ſend 2 gallies to Lybia, under Battus, a young man; but they return home. | 107] [7 | 37] | [16 | 641 |
| 31] Being compelled again to ſet ſail, Battus lands with his Theræans in Platæa. | 108] N. B. Thales, of Miletus, [8 born, according to Diog. Laertius. Lived, ſome ſay, 70, others 90 years Euſebius ſays, he now began to flouriſh. | 38] According to Pliny, the [17 Temple of Diana, at Epheſus, was begun about this time. | | 640 Damaſias, Archon. |
| 32] | 109] Jan. 30. [9 | 39] Pittacus, of Mitylene, [18 born. DIOG. LAER. ANCUS MARTIUS ſucceeds Tullus Hoſtilius at Rome, 2d year of the 35th Olympiad. DION. HAL. | | 639 |
| 33] Battus and his colony leave Platæa, and go to Delphi. The Oracle confirms the order of their ſettling in Lybia. | 110] [10 | 40] Solon born, the ſon of [19 Execeſtides, of Salamis, about this time. | | 638 |
| 34] Battus and his company ſail for Lybia, and land oppoſite the iſland Aziriſtus; where they ſtay 6 years. | 111] [11 | 41] About this time Perſia [20 was moſt probably conquered by the Medes, and continued ſubject till the reign of Cyrus. | | 637 |
| 35] | 112] The empire of Aſſyria [12 included, at this time, all Aſſyria Proper, Meſopotamia, Elymais, where Suſa ſtood, and Chelod; which adhered to him. The revolted kingdoms and ſtates, who refuſed his orders, were Perſia, Cilicia, all Syria Proper, Judea, Samaria, and Egypt, as far as Ethiopia. Judith, ch. i. | 42] [21 | | 636 Fpænetus, Archon. |



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| 4079<br>36. 2. | JOSIAH. | 4 | | | 337 |
| 80<br>36. 3. | In this year we may as probably, as at any other time, fix the invaſion of Judea by Holofernes; Joſiah being a minor, and the government under the direction of the High Prieſt; who is called Joacim in the Book of Judith. See PREP. | 5 | | | 338 |
| 81<br>36. 4. | | 6 | | Thoſe Scythians who attacked Media, were not extirpated till the 28th year. Madyes, the ſon of Protothyas, was king of Scythia. HEROD. | 339 |
| 82<br>37. 1. | | 7 | | Steſichorus, the poet, born in this Olympiad. SUIDAS. | 340 |
| 83<br>37. 2. | Eliakim born, being 25 years old when he mounted the throne. 2 Kings, ch. xxiii. ver. 36. 2 Chr. ch. xxxvi. ver. 5. His mother's name Zebudah, daughter of Pedaiah, of Rumah.<br>N. B. He was afterwards called Jehoiakim. | 8 | | Joſiah, now 16, as ſoon as he enters upon the government, begins to ſeek after the God of David, his father; but the reformation ſeems difficult and ſlow. | 341 |
| 84<br>37. 3. | | 9 | | | 342 |
| 85<br>37. 4. | Jehoahaz born, being 23 years old when he mounted the throne. 2 Kings, ch. xxiii. ver. 31. His mother Hamutal, daughter of Jeremiah, of Libnah. | 10 | | | 343 |
| 86<br>38. 1. | | 11 | | | 344 |

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| 36] PSAMMITICHUS. | 113] ΧΙΝΙΑΔΔΑΝΟΥ. Jan. 29. [13 | ARDYS. PHRAORTES. 43] This year Phraortes ſlain [22 at the battle of Ragau, having reigned about 22 years. Succeeded by his ſon, CYAXARES. | 635 |
| 37] | 114] Holofernes, the general of [14 Aſſyria, takes all Cilicia and Syria with the coaſts; but fails in Judea, and is ſlain, and his army routed at Bethulia. JUDITH. | 44] Cyaxares, king of Media, [1 to revenge his father's death, marches againſt the Aſſyrians, whoſe forces were divided, and beſieges Nineveh. | 634 |
| 38] | 115] [15 | 45] A vaſt army of Scythians [2 attacking Media, Cyaxares raiſes the ſiege of Nineveh; is defeated by the Scythians, and obliged to give up part of his kingdom. HERODOTUS. Euſebius agrees in this date. | 633 |
| 39] | 116] [16 | 46] [3 | 632 |
| 40] | 117] Jan. 28. [17 | 47] Theſe Scythians had driven [4 the Cimmerians out of Europe, and purſued them into Aſia. | 631 |
| 41] Battus, by the recommendation of the Lybians, founds Cyrene. Sinope, in Pontus, and Lipara, are founded about the ſame time. EUSEB. HERODOT. | 118] [18 | 48] [5 | 630 |
| 42] About this time Pammilus, of Megara in Sicily, leads a colony, and founds Selinus. EUSEB. | 119] [19 | 49] Ardys, king of Lydia, [6 dies, having reigned 49 years. HERODOT. | 629 |
| 43] | 120] [20 | 1] SADYATTES, ſon of Ar- [7 dys, ſucceeds to the kingdom of Lydia. | 628 |

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| J. P. | JUDAH. | Years of the Reign | | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4087<br>38. 2. | JOSIAH.<br>In the 12th year of his reign he purges Judah and Jeruſalem from the high places, groves, and images, which he deſtroys or breaks to pieces; and between this and the 18th year of his reign he carries on the ſame reformation through Ephraim, Manaſſeh, and Naphtali. From whence it ſhould ſeem that the new colonies, ſent by Eſarhaddon, had not yet occupied much of the country of Samaria. | 12 | | | 345 |
| 88<br>38. 3. | Jeremiah this year begins to utter his prophecies againſt Judah, ch. i. ver. 2. It is plain from him the Jews were ſtill prone to idolatry. The Lord, in puniſhment, had withheld the latter rain, which might create a dearth, Jeremiah, ch. iii. ver. 3. ch. xiv. ver. 1. and this dearth be increaſed by a plague of locuſts. | 13 | | | 346 |
| 89<br>38. 4. | | 14 | | Joel the prophet ſeems to allude to this dearth, and deſcribes it as juſt paſt, ch. ii. ver. 21—27. He propheſies the deſolation of Judah, as typified by the locuſts, and promiſes a reſtoration of happineſs. Theſe denunciations might bring about the 2d reformation, in the 18th of Joſiah. | 347 |
| 90<br>39. 1. | | 15 | | | 348 |
| 91<br>39. 2. | | 16 | | | 349 |
| 92<br>39. 3. | | 17 | | | 350 |

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| Contemporary Events and Egyptian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| 44] PSAMMITICHUS. ROME built, according to Newton, by Romulus. Pſammitichus, king of Egypt, about this time evades the attack of the Scythians, by diſtributing large ſums of money amongſt them. Aſhdod might be taken, as the blockade was probably begun in his 17th year. The city was ruined, and hence called by Jeremiah the remnant of Aſhdod. | 121] ΧΙΝΙΛΑΔΑΝΟΥ. [21 Jan. 27. | SADYATTES. CYAXARES. [8 2] The Scythians divide their forces. Part of them attack Syria, and proceed towards the borders of Egypt: probably about this time. | 627 |
| 45] | 122] Procles, tyrant of Epidaurus, gives his daughter to Periander, of Corinth, about this time. [22 | 3] The Scythians, in their return from Egypt, plunder the Temple of Aſcalon. HEROD. [9 | 626 |
| 46] | 123] ΝΑΒΟΠΟΛΑΣΣΑΡΟΥ. [1 Nebopul-Aſſur revolts, as it ſhould ſeem, from Aſſyria; whether at the death of Chiniladon, is doubtful, but very probable. Polyhiſtor informs us, that Nebopul-Aſſur routed Saracus, king of Aſſyria, and reigned over Chaldea and Babylon. SYNCELLUS. | 4] Periander ſeizes the power at Corinth after the death of Cypſelus, and reigns 44 years. ARIST. Polit. [10 | 625 |
| 47] Epidamnum founded at this time by the Corcyreans. EUSEB. | 124] [2 | 5] Bias, of Priene, flouriſhes about this time. [11 Draco publiſhes his laws, at Athens, in the 39th Olympiad. SUIDAS. | 624 |
| 48] | 125] Jan. 26. [3 | 6] [12 | 623 |
| 49] ROME built this year according to Virgil; the 300th from Alba being founded. * | 126] Phalaris, of Agrigentum, loſes the power. HIERON's EUSEBIUS. He was ſlain by Telemachus, the 4th generation from Theron upwards. [4 | 7] 1ſt year of the war between Sadyattes and the city of Miletus. [13 | 622 Draco, Archon. |

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| J. P. | JUDAH. | Years of the Reign | | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4093<br>39. 4. | JOSIAH.<br>Josiah repairs the Temple. The law is found, and read to the king, who, terrified with the threats, consults Huldah the prophetess. She threatens immediate vengeance, but declares, the piety of the king had procured a | 18 | | | 351 |
| 94<br>40. 1. | reprieve for Judah. On this the king has the law read to the people, and enforces obedience throughout the land. The passover is celebrated. From Ezekiel it is plain the threats were suspended for 40 years. 2 Kings, ch. xxii. ver. 8—20. ch. xxiii. ver. 1—25. | 19 | | | 352 |
| 95<br>40. 2. | 2 Chr. ch. xxxiv. ver. 8—13. ch. xxxv. ver. 1—19. There had been no such passover celebrated since the days of Samuel; for, says Josephus, the law was more strictly adhered to than it had been before during the regal state. 2 Kings, ch. xxiii. ver. 22. 2 Chr. ch. xxxv. | 20 | | | 353 |
| 96<br>40. 3. | ver. 18. JOSEPH. ANTIQ. l. x. c. 4. Hilkiah, at this time, High Priest. | 21 | | | 354 |
| 97<br>40. 4. | | 22 | | | 355 |
| 98<br>41. 1. | Zedekiah born to Josiah this year, who mounted the throne 21 years old. His mother's name was Hamutal, daughter of Jeremiah, of Libnah. 2 Kings, ch. xxiv. ver. 18. He was the 3d son of Josiah. 1 Chr. ch. iii. ver. 15. | 23 | | According to Solinus, Battus founds Cyrene this 1st of the 41st Olympiad. | 356 |
| 99<br>41. 2. | | 24 | | | 357 |
| 100<br>41. 3 | Jehoiachin born this year; 18 years old when he began to reign; son of Jehoiakim, son of Josiah. 2 Kings, ch. xxiv. ver. 8. | 25 | | | 358 |

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| Contemporary Events and Egyptian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| 50] PSAMMITICHUS. | 127] ΝΑΒΟΠΟΛΑΣΣΑΡΟΥ. [5 | SADYATTES. CYAXARES. 8] 2d year of the Miletian war. [14 | 621 |
| 51] | 128] [6 | 9] 3d year of the Miletian war. [15 Thraſybulus was tyrant of Miletus. The Miletians were aſſiſted by the Chians. | 620 |
| 52] | 129] Jan. 25. [7 | 10] 4th year of the Miletian war. [16 | 619 |
| 53] | 130] [8 | 11] 5th year of the Miletian war. [17 | 618 |
| 54] | 131] [9 | 12] Sadyattes, king of Lydia, dies; having reigned 12 years. HERODOT. This was the 6th year of the Miletian war. [18 | 617 |
| 1] NECUS, or NECHO. This king, ſome time in his reign, ſent Phœnician ſailors down the Red Sea; who returned, in the 3d year, by the Mediterranean. This was the firſt time Africa was circumnavigated. HERODOT. | 132] [10 | 1] ALYATTES ſucceeds to the throne of Lydia. HERODOT. 7th year of the Miletian war. [19 | 616 Heniochides, Arch. |
| 2] | 133] Jan. 24. [11 | 2] 8th year of the Miletian war. [20 TARQUINIUS PRISCUS ſucceeds Ancus Martius, 2d year, 41ſt Olympiad. DION. HAL. | 615 |
| 3] | 134] [12 | 3] 9th year of the Miletian war. [21 | 614 |

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| J. P. | JUDAH. | Years of the Reign | | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4101<br>41. 4. | JOSIAH. | 26 | | | 359 |
| 2<br>42. 1. | | 27 | | Steſichorus, the poet, flouriſhes.<br>Alcæus, the poet, aſſiſts Pittacus in ſlaying Melanchrus, tyrant of Leſbos. | 360 |
| 3<br>42. 2. | | 28 | | | 361 |
| 4<br>42. 3. | | 29 | | | 362 |
| 5<br>42. 4. | | 30 | | | 363 |
| 6<br>43. 1. | Euſebius gives 32 full years to Joſiah. | 31 | | | 364 |
| 7<br>43. 2. | JEHOIAKIM.<br>Joſiah ſlain this year, at the battle of Megiddo, againſt Pharaoh-Necho, who takes Jeruſalem; and moſt probably took Eliakim, Joſiah's eldeſt ſon, with him, in his march to Carchemiſh. In his abſence the Jews ſet up JEHOAHAZ, the younger ſon, who, after reigning 3 months, is depoſed by Necho, who crowns Eliakim, but calls him Jehoiakim. 2 Kings, ch. xxiii, ver. 29—37. 2 Chr. ch. xxxv. ver. 20—27. ch. xxxvi. ver. 1—5. | 1 | | Jeremiah propheſies, about this time, againſt the Philiſtines, Moab, Ammon, Edom, Damaſcus, Kedar, Hazor, that they ſhould be deſtroyed by Nebuchadrezzar, ch. xlvii, xlviii, and xlix, to ver. 33. Reſtoration promiſed to Moab, ch. xlviii. ver. 47. | 365 |

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| 4] NECUS. | 135] ΝΑΒΟΠΟΛΑΣΣΑΡΟΥ. [13 | ALYATTES. CYAXARES. 4] 10th year of the Miletian [22 war. | 613 |
| 5] | 136] [14 | 5] 11th year of the Miletian [23 war. Pittacus, of Mitylene, delivers his country from tyranny. | 612 |
| 6] | 137] Jan. 23. [15 | 6] 12th year of the Miletian [24 war. The Temple of Minerva burnt; which produces a peace. | 611 |
| 7] N. B. Ariſtomenes perſuades the Meſſenians to revolt. | 138] Tyrtæus, the poet, flouriſhes. * [16 | 7] Anaxander and Anaxidamus, kings of Sparta, begin the 2d Meſſenian war. * [25 | 610 |
| 8] | 139] [17 | 8] Sappho, of Leſbos, flouriſhes, with Herinna: both poeteſſes. SUIDAS. [26 | 609 |
| 9] Jeremiah propheſies the deſtruction of Necho's army, about this time. Jeremiah, ch. xlvi. ver. 3—12. | 140] [18 | 9] About this year was the maſſacre of the Scythians in Media. Cyaxares recovers all his power. [27 | 608 |
| 10] Necho, taking advantage of the troubles in Aſſyria, marches againſt Carchemiſh, and takes it; and returns at the end of three months, carrying Jehoahaz priſoner into Egypt. | 141] Jan. 22. [19 As the king of Aſſyria exiſted at this time, we cannot place the deſtruction of Nineveh before this year; nor could it be long after, for from this time the Babylonians ſeem to be conquering (jointly with the Medes) the empire of Aſſyria. | 10] About this time PERDICCAS ſettles himſelf in Macedonia, and is called the firſt king.* See PREP. [28 | 607 |



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| J. P. | JUDAH. | Years of the Reign | Captiv. of Jehoiak. | JUDAH. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|
| 4108<br>43. 3. | JEHOIAKIM.<br>Jeremiah, about this time, propheſies againſt Judah, Edom, Moab, Ammon, Tyrus, Zidon. He is arraigned, but protected by Ahikam. Urijah, the prophet, flying into Egypt, is brought back, and ſlain by Jehoiakim. Jeremiah, ch. xxv, xxvi, xxvii. | 2 | | The prophet Habakkuk's prediction was moſt probably at this time; after the invaſion of Necho, and before that of Nebuchadnezzar. | 366 |
| 9<br>43. 4. | Jeruſalem is taken by Nebuchadnezzar; the holy veſſels carried off in part, and the king made tributary. 2 Kings, ch. xxiv. ver. 1. 2 Chr. ch. xxxvi. ver. 6, 7. | 3 | 1 | 1ſt year of the CAPTIVITY of JEHOIAKIM.<br>Daniel, Hananiah, Miſhael, and Azariah, carried captives to Babylon. Daniel, ch. i. ver. 1—7. | 367 |
| 10<br>44. 1. | Jeremiah orders Baruch to write out his words on the roll of a book. Jeremiah, ch. xxxvi. ver. 1—4. | 4 | 2 | This year, the 23d from the 13th of Joſiah, the 1ſt of Nebuchadnezzar, the prophecy againſt Judah, Egypt, Uz, Philiſtia, Edom, Moab, Ammon, Arabia, Tyrus, Zidon, Elam, Media, the kings of the North, Sheſhach. Jeremiah, ch. xxv. | 368 |
| 11<br>44. 2. | Baruch reads the roll at the time of a faſt. Jehoiakim has it read to him: he burns the roll. Baruch writes another, wherein Jehoiakim is threatened with heavy judgments. Jeremiah, ch. xxxvi. ver. 9—32. | 5 | 3 | Daniel and his friends having been taught 3 years, are brought before the king of Babylon. Daniel, ch. i. | 369 |
| 12<br>44. 3. | Jeremiah about this time, but not later, propheſies the fate of Jehoiakim, who at this time ſeems to have been in peace building a palace; of Shallum or Jehoahaz, and of Coniah or Jeconiah. Afterwards is given a promiſe of the Saviour. Jeremiah, ch. xxii, xxiii. | 6 | 4 | | 370 |
| 13<br>44. 4. | The king of Judah revolts; but is grievouſly oppreſſed by bands of Moabites, Ammonites, Chaldees, and Syrians. 2 Kings, ch. xxiv. ver. 1, 2. | 7 | 5 | In the 4th year of the 44th Olympiad, 20th of September, the ſun was eclipſed 9 digits. Foretold by Thales. | 371 |
| 14<br>45. 1. | | 8 | 6 | N. B. Cylon, of Athens, married to a daughter of Theagenes, tyrant of Megara, endeavours to gain the ſovereign power at Athens, by ſeizing the citadel. He is overpowered, and flies. Megacles puniſhes the partizans with death. THUCYD. | 372 |
| 15<br>45. 2. | | 9 | 7 | | 373 |

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| Contemporary Events and Egyptian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| 11] NECUS. Necho ſeems to have received tribute this year from Jehoiakim. | 142] ΝΑΒΟΠΟΛΑΣΣΑΡΟΥ. [20 | ALYATTES. CYAXARES. 11] About this time Pittacus, [29 of Mitylene, kills Phrynon, the Athenian, in the diſpute about Sigeum. EUSEB. War between the Medes and Lydians. | 606 |
| 12] Pythagoras moſt probably born about this year; 18 years before he gained the prize at Olympia. | 143] Nebuchadnezzar, called [21 king this year; one year before his father's death. Daniel, ch. i. ver. 1. N. B. As the year in this era begins before the Jewiſh, we cannot ſuppoſe Nebuchadnezzar really king, unleſs in partnerſhip. | 12] The Edomites inſult [30 over the Jews, for which they are ſeverely reproved by Obadiah, and their deſtruction propheſied; which was completed by the 19th year of Nebuchadnezzar. The Book of Obadiah cannot be placed much later, as the captivity | 605 |
| 13] We are told by Jeremiah, that Necho had loſt all his acquired territories before this year. Jeremiah, ch. xlvi. ver. 2. At this time he propheſies the utter deſtruction of Egypt by Nebuchadnezzar; giving at the ſame time a deſcription of Necho's retreat, as a fact paſſed. | 144] ΝΑΒΟΚΟΛΑΣΣΑΡΟΥ. [1 Nebopul-Aſſur dies. NEBUCHADNEZZAR ſucceeds; the Nabocol-Aſſur of the era. | 13] he refers to muſt be that [31 under Jehoiakim; for the laſt captivity, under Zedekiah, was after the deſtruction of Edom. | 604 |
| 14] | 145] Jan. 21. [2 Daniel interprets the viſion of the image repreſenting the four great Empires: the Aſſyrian, of gold; the Perſian, of ſilver; the Macedonian, braſs; and the Roman, iron. Daniel, ch. ii. | 14] [32 | 603 |
| 15] Perinthus, in Thrace, founded. EUSEB. | 146] [3 | 15] [33 | 602 |
| 16] Necus dies. Succeeded by PSAMMIS. | 147] The Moabites, Ammonites, [4 and a part of Syria at leaſt, ſeem to be ſubject to Nebuchadnezzar; though the Ammonites had a king in the 19th year of his reign. | 16] 6th year of the war be- [34 tween Cyaxares and Alyattes. An eclipſe parts the combatants. Peace is made. | 601 |
| 1] According to Timæus, quoted by Scymnus Chius, the Phocæans founded Maſſilia 120 years before the battle of Salamis. | 148] Nebuchadnezzar, called [5 Labynetus by Herodotus, and Syennefis, king of Cilicia, are the mediators of peace between the Medes and the Lydians. | 17] Aſtyages, ſon of Cyax- [35 ares, marries Ariene, daughter of Alyattes. Pherecydes, of Syros, born in the 45th Olympiad. SUIDAS. | 600 Megacles, Arch. |
| 2] Camarina, a city in Sicily, founded, about this time, by the Syracuſans. CYRUS born in Perſia. | 149] Jan. 20. [6 | 18] Megacles and his party [36 called execrable, for the murder of Cylon's aſſociates. DARIUS, the Mede, born of Aſtyages and Ariene. | 599 |

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|---|---|---|---|---|---|---|
| 4116<br>45. 1. | JEHOIAKIM.<br>7th year of Nebuchadnezzar, 3,023 Jews are carried away. Jeremiah, ch. lii. ver. 28. | 10 | 8] | | N. B. Glaucus, of Chios, a great artiſt in the reign of Alyattes. Time uncertain. HEROD. He is ſaid to have invented the art of chaſing iron. | 374 |
| 17<br>45. 4. | Jehoiakim ſleeps with his fathers, 2 Kings, ch. xxiv. ver. 6. but his body is caſt out unburied. Jeremiah, ch. xxxvi. ver. 30. JECONIAH reigns in his ſtead, but is taken by the king of Babylon, and carried there. MATTANIAH, his uncle, called ZEDEKIAH, is made king. | 11 | 9] | | Jehoiachin reigned 3 months 10 days. 2 Chr. ch. xxxvi. ver. 9. 2 Kings, ch. xxiv. ver. 8. His CAPTIVITY began in the 11th month of this Jewiſh year, viz. about February in the next Julian year; it is therefore marked as beginning in the next year. | 375 |
| 18<br>46. 1. | ZEDEKIAH.<br>Jeremiah, in the beginning of this reign, propheſies deſtruction againſt Elam; and after a certain time, deliverance. Jeremiah, ch. xlix. ver. 34—39. The parable of the good and bad figs uttered at this time. Jeremiah, ch. xxiv. The prophecy of the 70 years captivity, and the return of the Jews, muſt be placed here. Jeremiah, ch. xxix, xxx. A promiſe of Chriſt. Jeremiah, ch. xxxi. | 1 | 10] | 1 | | 376 |
| 19<br>46. 2. | Zedekiah takes a ſolemn oath to obey Nebuchadnezzar. 2 Chr. ch. xxxvi. ver. 13. His kingdom was greatly weakened by the loſs of his princes, his chief men of war, his craftſmen, &c. to the number of 10,000, and all his treaſures. 2 Kings, ch. xxiv. ver. 13—16. | 2 | 11] | 2 | In this 46th Olympiad, the Athenians have the plague, and loſe Salamis. Epimenides called from Crete, to purify the city. DIOG. LAER. | 377 |
| 20<br>46. 3. | | 3 | 12] | 3 | | 378 |
| 21<br>46. 4. | 4th year, 5th month, Jeremiah reproves Hananiah, the falſe prophet. He reproves, too, the captive Jews, and exhorts them to live in peace; as alſo Shemaiah. Jeremiah, ch. xxvii. ver. 12—22. ch. xxviii, xxix. | 4 | 13] | 4 | N. B. The 2d Meſſenian war ended in the 18th year. * See PREF. Ariſtomenes eſcapes to Arcadia, which ſoon after becomes a free ſtate. See PREF. | 379 |

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|---|---|---|---|
| 3] PSAMMIS. In this reign the Eleans ſend an embaſſy to Egypt. HEROD. | 150] ΝΑΒΟΚΟΛΑΣΣΑΡΟΥ. [7 | ALYATTES. CYAXARES. 19] Solon perſuades the execrables to ſubmit to a trial; but they are all baniſhed. PLUT. [37 | 598 |
| 4] | 151] [8 | 20] Solon, the Athenian, perſuades his countrymen to attack Salamis, which they had loſt. The iſland recovered about this time. [38] | 597 |
| 5] | 152] [9 | 21] Deſtruction and reſtoration of Elam propheſied. Jeremiah, ch. xlix. ver. 34—39. If it means the province of Elam, of which Shuſhan was the capital, the prophecy of deliverance was fulfilled under Cyrus, who made Shuſhan a place of reſidence for the kings of Perſia. [39 | 596 |
| 6] Pſammis undertook an expedition into Ethiopia, at the latter part of his reign. Dies. Succeeded by Apries. HEROD. | 153] Jan. 19. [10 | 22] Cyaxares dies. [40 | 595 Philombrotus, Archon. |
| 1] APRIES, king of Egypt. | 154] [11 | 23] ASTYAGES, the ſon of Cyaxares, ſucceeds him in Media. Solon flouriſhed in the 46th Olympiad, and publiſhed his laws this year. DIOG. LAER. [1 | 594 Solon, Archon. |
| 2] Apries, or Hophra, the ſon of Pſammis, early in his reign plunders Sidon, Phœnicia, and Cyprus. | 155] Seraiah ſent to Babylon this year in behalf of Zedekiah. Jeremiah gives him a roll of prophecies againſt Babylon. Jeremiah, ch. li. ver. 59—64. [12 | 24] Cleobulus, of Lindus, one of the 7 wiſe men, flouriſhed about this time. Cræſus born. HERROD. [2 | 593 Dropides, Archon. |

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|---|---|---|---|---|---|---|
| 4122<br>47. 1. | ZEDEKIAH.<br>Zedekiah, about this time moſt probably, made an alliance with the new king of Egypt. | 5 | 14] | 5 | The 30th year from the finding of the law, 4th month 5th day in the 5th of Jehoiachin's captivity, Ezekiel has the viſion of the four cherubims. Ezekiel, ch. i. ver. 1—7. | 380 |
| 23<br>47. 2. | If this was a ſabbatic year, as is moſt probable, we muſt here place the releaſe of the bondſervants. Jeremiah, ch. xxxiv. ver. 8—11. | 6 | 15] | 6 | In the 6th year, 6th month, Ezekiel has the viſion of the idolatries of Judah, lamenting Tammuz, adoring the ſun, and worſhipping creeping things. Ezekiel, ch. viii. | 381 |
| 24<br>47. 3. | Zedekiah declares his revolt againſt Babylon about this time. The bondſervants are reſumed, and Nebuchadnezzar prepares to attack the revolters. | 7 | 16] | 7 | In the 7th year, 5th month, 10th day, Ezekiel explains to the elders of Judah the miſconduct of their countrymen. He refuſes to conſult the Lord for them. Ezekiel, ch. xx. | 382 |
| 25<br>47. 4 | The Ammonites ſeem to have joined in the revolt againſt Babylon, together with the Jews. | 8 | 17] | 8 | Nebuchadnezzar moſt probably began to afflict Judah with his armies, about this time. | 383 |
| 26<br>48. 1. | The 10th month and 10th day, 2 Kings, ch. xxv. ver. 1. Nebuchadnezzar draws the lines around Jeruſalem, and beſieges it. Zedekiah ſends to Jeremiah for an anſwer from the Lord, who predicts a miſerable captivity. Jeremiah, ch. xxi. ver. 1—11. This happened about the 25th of December. | 9 | 18] | 9 | During the 9th year, 10th month, 10th day, Ezekiel ſhews the exact time when Nebuchadnezzar began to beſiege Jeruſalem. Ezekiel, ch. xxiv. ver. 1, 2. | 384 |
| 27<br>48. 2. | This year Jeremiah is impriſoned by the king: he buyeth Hanameel's field. The ſiege continues. Jeremiah, ch. xxxii. 832 perſons carried away. ch. lii. ver. 29. | 10 | 19] | 10 | During the 10th year, 10th month, Ezekiel publiſhes his prophecy againſt Egypt, for deſerting the Jews. Deliverance is promiſed after 40 years calamity. Ezekiel, ch. xxix. ver. 1—12. | 385 |
| 28<br>48. 3. | 4th month, 9th day, Jeruſalem taken; the Temple burnt; Zedekiah's ſons ſlain. He is blinded, and carried to Babylon. 2 Kings, ch. xxv. Gedaliah is left with the remnant, who, in the 7th month, is ſlain by Iſhmael, ſent by Baalis, king of Ammon. Jeremiah, ch. xli. Johanan, having recovered the cap- | 11 | 20] | 11 | CAPTIVITY of ZEDEKIAH. [1 Ezekiel propheſies againſt Egypt in the 1ſt month, ch. xxx. ver. 20. in the 3d month, Ezekiel, ch. xxxi. | 386 |
| 29<br>48. 4 | tives from Iſhmael, flies into Egypt, and carries Jeremiah by force; who propheſies againſt them. Jeremiah, ch. xliii. Seraiah, the High Prieſt, ſlain by Nebuchadnezzar at Riblah. Jozadak, his ſon, carried to Babylon; who died before the return under Cyrus. | | 21] | 12 | Ezekiel receives an account of the [2 Temple's being deſtroyed on the 10th month, 5th day. Ezekiel, ch. xxxiii. ver. 21. | 387 |

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| Contemporary Events and Egyptian Annals. | Era of Nabonassar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| 3] APRIES. N. B. In the abſence of Seraiah, High Prieſt of Jeruſalem, Joachim officiates. Baruch, ch. i. ver. 7. | 156] ΝΑΒΟΚΟΛΑΣΣΑΡΟΥ. [13 Baruch reads his book before Jechonias the king, in captivity at Babylon; and ſends money to his brethren at Jeruſalem. | ALYATTES. ASTYAGES. 25] [3 Anacharſis, the Scythian, came to Athens the 47th Olympiad. DIOG. LAER. | 592 Eucrates, Arch. |
| 4] N. B. Callon, of Ægina, and Gitiadas, of Sparta, celebrated ſculptors about this time. PAUSAN. | 157] Jan. 18. [14 The Amphictyons take Cirrha this year, as it ſeems. The Gymnic conteſt begun at Delphi, called Chrematites. PAR. CHR. | 26] At this time, or a little [4 before, the Arcadians ſtone their king, Ariſtocrates, and eſtabliſh a republican government. * | 591 Simon, Arch. |
| 5] | 158] [15 | 27] Pythagoras born at Samos about this time, in the 47th Olympiad, according to DION. HALIC. [5 | 590 |
| 6] The Gauls expel the Tuſcans from what was afterwards called Ciſalpine Gaul, 200 full years before the burning of Rome. | 159] About this time Nebuchadnezzar, drawing his forces together, doubts whether he ſhould attack Rabbath, of the Ammonites, or Jeruſalem; and is determined, by divination, to attack the latter. Ezekiel, ch. xxi. ver. 19—24. [16 | 28] The Meſſenians ſettle at Zancle, in Sicily. * [6 | 589 |
| 7] Apries, at this time, prepares to aſſiſt his ally, Zedekiah. | 160] Pythagoras gains the prize at Olympia; now about 18. DIOG. LAER. and EUSEB. [17 | 29] The Eleans' unſucceſsful attempt to recover the Olympic games from the Piſæans. PAUSAN. [7 | 588 Phænippus, Arch. |
| 8] Apries, or Hophra, had by this time returned back to the borders of Egypt. Cyrus taken into Media by Mandane, now 12 years old. XENOPH. CYROP. | 161] Jan. 17. [18 | 30] [8 | 587 |
| 9] Tyre inſulting over Jeruſalem, is threatened by Ezekiel, 1ſt month. Ezekiel, ch. xxvi, xxvii, xxviii. | 162] This year, in the 12th month, Ezekiel declares, the deſtruction of Aſſyria, Elam, Meſhech, Tubal, and Edom, was now completed; the princes of the North, and the Zidonians, likewiſe conquered. Ezekiel, ch. xxxii. ver. 21—32. [19 | 31] The Piſæans, about this time, begin that war with Elis, which ſoon ended in their utter deſtruction. [9 | 586 |
| 10] Apries threatened twice, this year, by Ezekiel, in the 12th month of the Jewiſh year, anſwering to our February and March this year. For the following Annals of TYRE, ſee JOSEPHUS againſt Apion. | 163] [20 | 32] 48th Olympiad, 3d year, [10 muſical games inſtituted at Delphi. PAUSAN. | 585 |

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| J. P. | JUDAH. | Captiv. of Jehoiak. | Captiv. of Jehoiach. | JUDAH. | Zedekiah's Cant. | Years of Ezekiel's Prediction |
|---|---|---|---|---|---|---|
| 4130<br>49. 2. | | 22] | 13 | | [3 | 388 |
| 31<br>49. 2. | | 23] | 14 | | [4 | 389 |
| 32<br>49. 3. | In this year Nebuzar-adan carries off 745 perſons; in all 4,600, ſpecified by Jeremiah. As this was the laſt remnant carried off, leaving only a few of the poorer ſort, the calamities of the 390 years are now completed, as mentioned by Ezekiel, as well as the 40 years from the 18th of Joſiah. | 24] | 15 | | [5 | 390 |
| 33<br>49. 4. | Hippias, the ſon of Piſiſtratus the Athenian, born about this time. | 25] | 16 | Numa died this year, according to Plutarch; 400 years before the conſulate of P. Cornelius and M. Bæbius. | [6 | |
| 34<br>50. 1. | In this year, it is ſaid, the Phocæans of Ionia ſent out ſome colonies to Italy; which might probably be renewed about 30 years after. | 26] | 17 | N. B. By this account Numa was contemporary with Pythagoras. | [7 | |
| 35<br>50. 2. | | 27] | 18 | Milo, of Crotona, crowned, at Olympia, victor. | [8 | |
| 36<br>50. 3. | | 28] | 19 | About this era, Leon and Agaſicles, kings of Sparta; who were generally ſucceſsful, except againſt Tegea. | [9 | |
| 37<br>50. 4. | | 29] | 20 | | [10 | |

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| Egyptian Annals. Tyrian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| APRIES. Years of the ſiege.<br>11] 1]<br>Tyre beſieged by Nebuchadnezzar, in the reign of ITHOBAL. | 164] ΝΑΒΟΚΟΛΑΣΣΑΡΟΥ. [21 | ALYATTES. ASTYAGES.<br>33] About this time Libon, [11 an architect of Elis, begins the Temple of Jupiter at Olympia. | 584 |
| 12] [2 | 165] Jan. 16. [22 | 34] Pythagoras, at man's eſ- [12 tate about this time, begins his travels. CLEM. ALEX. | 583 |
| 13] [3<br>Iſthmian games inſtituted. EUSEB. | 166] [23 | 35] Periander, about this [13 time, dies at Corinth.<br>Gymnic exerciſe at Delphi now, called Stephanites. PAR. CHR. | 582 Damaſias, Arch. a. |
| 14] [4<br>Acragas founded this year, in Sicily, by the Geloans, under Ariſtonous and Pyſtilus. THUCYD. | 167] [24 | 36] Chilon, of Lacedæmon, [14 alive at this time; but old. DIOG. LAER.<br>Pſammitichus ſucceeds to Periander, at Corinth. | 581 |
| 15] [5 | 168] [25 | 37] Two Judges choſen to [15 preſide over the Olympic games. PAUSAN. | 580 |
| 16] [6 | 169] Jan. 15. [26 | 38] Corinth, at this time, be- [16 came a free ſtate. | 579 |
| 17] [7 | 170] [27 | 39] Dipœnus and Scyllis, [17 two Cretans, carve many figures in marble, at Sicyon, and found a ſchool there. PLIN. | 578 |
| 18] [8 | 171] [28 | 40] Malas, a ſculptor of [18 Chios, founds a ſchool in that iſland. PLIN.<br>SERVIUS TULLIUS ſucceds Tarquin at Rome, 4th year 50th Olympiad. DION. HAL. | 577 Archeſtratides, Archon. |



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| J. P. | JUDAH. | Captiv. of Jehoiak. | Captiv. of Jehoiach. | JUDAH. | Zedekiah's Capt. |
|---|---|---|---|---|---|
| 4138<br>51. 1. | | 30] | 21 | | 11 |
| 39<br>51. 2. | | 31] | 22 | | 12 |
| 40<br>51. 3. | | 32] | 23 | | 13 |
| 41<br>51. 4. | | 33] | 24 | N. B. The 14th year from the destruction of the Temple, begins about June this year. | 14 |
| 42<br>52. 1. | Abaris, the Scythian, comes into Greece. EUSEB. Others place his arrival much more early. SUIDAS. | 34] | 25 | In the 14th year from the destruction of the Temple, 1st month 10th day, Ezekiel has his vision of the Temple. Ezekiel, ch. xl—xlviii. | 15 |
| 43<br>52. 2. | | 35] | 26 | | 16 |
| 44<br>52. 3. | According to Pliny, the olive not known in Italy at this time. HIST. NAT. l. xv. c. 1. | 36] | 27 | During the 27th year, 1st day of the 1st month, Ezekiel again propheſies againſt Egypt; whoſe deſtruction immediately follows; Tyre being now taken. Ezekiel, ch. xxix. ver. 17—21. | 17 |
| 45<br>52. 4. | Pythagoras, the philoſopher, born at Samos. JAMBLICHUS. But probably placed too low. | 37] | 28 | | 18 |

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| Egyptian Annals. | Tyrian Annals. | Era of Nabonaſſar. | Lydian Kings. | Median Kings. | A.C. |
|---|---|---|---|---|---|
| APRIES. 19] | Years of the ſiege. [9 | 172] ΝΑΒΟΚΟΛΑΣΣΑΡΟΥ. [29 | ALYATTES. 41] | ASTYAGES. [19 | 576 |
| 20] | [10 | 173] Jan. 14. [30 | 42] | [20 | 575 |
| About this time Apries might begin to feel the heavy vengeance denounced by Ezekiel; beginning with the revolt of Cyrene, which was ſoon followed by the civil war between him and Amaſis. | | | | | |
| 21] | [11 | 174] [31 | 43] | [21 | 574 |
| 22] | [12 | 175] [32 | 44] | [22 | 573 |
| 23] Tyre taken and deſtroyed, and Ithobal ſlain. The Tyrians retire to an iſland, and build a city there. Old Tyre had ſtood 676 years. | [13 | 176] During the blockade of Tyre, Nebuchadnezzar conquered many of the neighbouring nations. [33 | 45] About this time, Suſarion gave the firſt idea of comedy. PAR. CHR. [23 | | 572 |
| 24] BAAL. | [1 | 177] Jan. 13. [34 | 46] | [24 | 571 |
| 25] Apries ſtill makes war on Amaſis; but both ſides fly at Nebuchadnezzar's approach, who plunders the country, but does not poſſeſs it. | [2 | 178] This year, but not till after March, Nebuchadnezzar attacks and ravages Egypt as far as Syene. The people of Ethiopia, Libya, &c. periſh with them. Ezekiel, ch. xxx. ver. 4—6. [35 | 47] Pittacus, of Mitylene, dies, æt. 83. [25 | | 570 |
| 1] AMASIS. The Babylonians retiring, Amaſis and Apries renew the war. The latter is defeated, and ſlain by the Egyptians. HEROD. l. ii. | [3 | 179] Nebuchadnezzar, at reſt in his palace, had the viſion of the tree hewn down, Daniel, ch. iv. ver. 1—27. About 12 months after he is ſeized with madneſs for 7 times, or ſeaſons. [36 | 48] Suidas places Phalaris, tyrant of Agrigentum, in this Olympiad. [26 | | 569 |

Arifmenes, Arch.

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| J. P. | | | Captiv. of Jehoiak. | Captiv. of Jechiah. | | Zedekiah's Capt |
|---|---|---|---|---|---|---|
| 4116<br>53. 1. | | | 38] | 29 | | 19 |
| 47<br>53. 2. | | | 39] | 30 | | 20 |
| 48<br>53. 3. | | | 40] | 31 | Polycrates might ſeize, or intrigue to gain, authority about this time. | 21 |
| 49<br>53. 4. | | | 41] | 32 | | 22 |
| 50<br>54. 1. | | | 42] | 33 | N. B. Simmias, of Rhodes, a poet, flouriſhes about this time; 406 years after the war of Troy. * SUIDAS. | 23 |
| 51<br>54. 2. | | | 43] | 34 | | 24 |
| 52<br>54. 3. | | | 44] | 35 | | 25 |
| 53<br>54. 4. | At this time there were three factions in Athens, headed by Megacles, ſon of Alcmæon, Lycurgus, ſon of Ariſtolaidas, and Piſiſtratus. | | 45] | 36 | N. B. Hippocrates, the father of Piſiſtratus, was deſcended from Neleus of Pylos. HEROD. | 26 |

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| Egyptian Annals. Tyrian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| AMASIS. BAAL. 2] Herodotus was informed, [4 by the Egyptians, that the long reign of Amaſis was proſperous; that he was the firſt who conquered Cyprus, and made that iſland tributary. The time | 180] ΝΑΒΟΚΟΛΑΣΣΑΡΟΥ. [37 1ſt time of Nebuchadnezzar's madneſs. | ALYATTES. ASTYAGES. 49] [27 | 568 |
| 3] uncertain; but probably in [5 the latter part of his reign. | 181] Jan. 12. [38 2d time. | 50] [28 | 567 |
| 4] N. B. The kings of Tyre, [6 now mentioned, ſeem to have been appointed as viceroys by the kings of Babylon; and their trade was probably much interrupted till the 19th of Darius. They were very ſoon a trading | 182] 3d time. [39 | 51] Pythagoras retires to [29 Italy; being about 40. PORPHYRY. DION. HAL. | 566 |
| 5] people, but in ſubjection to [7 the Eaſtern monarchs, who had curtailed many of their privileges. | 183] 4th time. [40 | 52] [30 | 565 |
| 6] [8 | 184] 5th time. [41 | 53] Arrhachion, of Arcadia, [31 gains two victories at the Olympic games. PAUSAN. | 564 |
| 7] [9 | 185] Jan. 11. [42 6th time. | 54] [32 | 563 |
| 8] [10 ECNIBAL, 2 months. CHELBES, probably 1 month. | 186] 7th time. [43 Nebuchadnezzar's ſenſe returns. He declares his repentance. Daniel, ch. iv. ver. 34—37. | 55] Panathenæa inſtituted at [33 Athens. | 562 Hippoclides, Arch. |
| 9] CHELBES, ſon of Abdæus, 9 months. ABHAR, High Prieſt, 3 months. | 187] ΙΑΟΑΡΟΥΔΑΜΟΥ. [1 Nebuchadnezzar dies this year, but he probably lived at leaſt one half; conſequently EVILMERODACH might releaſe Jehoiachin before his 1ſt year was expired. | 56] Piſiſtratus ſeizes the go- [34 vernment at Athens. This tyranny laſted in all 51 years. ARISTOTLE. ERATOSTHENES. PAR. CHR. | 561 Cromis, Arch. |

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| J. P. | | Captiv. of Jehoiak. | Captiv. of Jehoiach. | | Zedekiah's Capt. |
|---|---|---|---|---|---|
| 4154<br>55. 1. | | 46] | 37 | Jehoiachin delivered from priſon in the 12th Jewiſh month, 25th day; anſwering to about the 10th of March. He died before Evilmerodach. I would place the viſion of the ram and he-goat, in the prophet Daniel, this year. See PREF. | 27 |
| 55<br>55. 2. | According to Herodotus and Cteſias, Aſtyages was depoſed this year by Cyrus: if ſo, it was in concert with Darius, the Mede; and probably he held the crown of Perſia while he joined his army with that of Darius againſt the Babylonians. | 47 | | Æſop, the fabuliſt, flouriſhes at this time. | 28 |
| 56<br>55. 3. | Herodotus adds, that the Median kingdom laſted 132 years, excluding the 28 years of the Scythian invaſion. | 48 | | N. B. Solon's viſit to Crœſus was moſt probably in this year; ſoon after which he died. Piſiſtratus's firſt expulſion. | 29 |
| 57<br>55. 4. | During the government of Piſiſtratus at Athens, Miltiades, ſon of Cypſelus, of the family of Philæus, ſon of Ajax (who had ſettled in Athens ſoon after the Trojan war), had great influence, and was choſen by the Dolonci as their chief, and poſſeſſed the Thracian Cherſoneſus. This Miltiades fought with the | 49 | | In this year muſt be placed the viſion of Eſdras, 2d Book, ch. iii.<br>Armenia begins to revolt from Media, but is reduced by Cyrus. XENOPH. | 30 |
| 58<br>56. 1. | people of Lampſacus, and was taken priſoner. Soon after reſtored, at the menace of Crœſus, king of Lydia. | 50 | | Steſichorus, the poet, dies. SUIDAS. | 31 |
| 59<br>56. 2. | | 51 | | If Nabonadius be the Belſhazzar of Daniel, the viſion of the 4 beaſts muſt be placed here. Daniel, ch. vii. | 32 |
| 60<br>56. 3. | Miltiades dying without children, ſoon after, left the dominion to Steſagoras, his nephew; who ſeems to have held it till after the death of Piſiſtratus. The time not exactly aſcertained. HEROD. | 52 | | Pythagoras is ſaid about this time to have viſited Thales. JAMBLICHUS. | 33 |
| 61<br>56. 4. | | 53 | | If this were the 3d of Belſhazzar, place the viſion of the ram and he-goat in this year. | 34 |

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| Egyptian Annals. Tyrian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| 10] AMASIS. [1<br>MYTGONUS and GERASTRATUS, ſons of Abdelemus, judges. | 188] ΙΑΟΑΡΟΥΔΑΜΟΥ. [2<br>Sir J. Marſham ſuppoſes Evilmerodach to be the Belſhazzar of Daniel. | ALYATTES. ASTYAGES<br>57] Alyattes dies in Lydia [35 this year; which is the laſt alſo of Aſtyages, king of Media, who is ſucceeded by DARIUS, the Mede. | 560 |
| 11] Cyrus began his reign, ac- [2<br>cording to Cteſias, the 30th year before his death. Herodotus ſays he reigned 29 complete years; but over what country is not known. Theſe two authors ſay, he conquered Me- | 189] ΝΙΡΙΚΑΣΣΟΛΑΣΣΑΡΟΥ. [1<br>Jan. 10.<br>Evilmerodach, in his 3d year, murdered by NERIGLISSAR, his ſiſter's huſband; a warlike prince.<br>JOSEPHUS cont. APIONEM. | 1] CROESUS mounts the [1<br>throne of Lydia in his 35th year.<br>HEROD.<br>Solon retires from Athens. | 559 |
| 12] dia at this time. See [3<br>PREF. | 190] Nerigliſſar was, all his [2<br>reign, engaged in a war with the Medes; many nations being in the alliance. | 2] Anacreon, of Teos, flouriſhes [2<br>about this time.<br>Crœſus attacks and conquers the cities of Ionia. | 558 |
| 13] Simonides, the poet, born [4<br>about this time; who lived to the age of 90. PAR. CHR.<br>N. B. The Armenians at this time tributary to the Medes.<br>XENOPH. CYROP. | 191] Jozadak, the ſon of Se- [3<br>raiah, the High Prieſt of Jeruſalem, probably died at Babylon about this time; as, according to ſome, Jeſhua was High Prieſt 53 years. | 3] Near this time Atys, the [3<br>ſon of Crœſus, is killed accidentally by Adraſtus. The father mourns to the 2d year. HEROD.<br>The Temple of Jupiter Olympius begun by Piſiſtratus, and continued by his ſons. | 557 |
| 14] According to Herodotus, [5<br>Anaxandrides and Ariſto were now kings of Sparta, and victorious over the Tegeans. | 192] Crœſus, the ally of Nerig- [4<br>liſſar, attends him in the war againſt the Medes. | 4] [4 | 556<br>Euthydemus, Arch. |
| 15] N. B. Nerigliſſar was de- [6<br>feated by the Medes, and ſlain this year. Xenophon's Cyropædia confirms this point of hiſtory. | 193] ΝΑΒΟΝΑΔΙΟΥ. [1<br>Jan. 9,<br>Laboroſoarchod, ſon of Nerigliſſar, reigned after him; but as he was ſlain in the 9th month of his reign, he is not mentioned in the Canon. NABONADIUS ſucceeds, the grandſon of Ne- | 5] Crœſus, and the allies of [5<br>Babylon, being baffled, return to their ſeveral countries. | 555 |
| 16] BALATOR. [1<br>About this time Gobryas and Gadatas, Babylonians of great power, revolt to Cyrus. XENOPH. | 194] buchadnezzar; for, according [2<br>to Jeremiah, the nations were to ſerve him, and his ſon, and his ſon's ſon. | 6] 6]<br>I. I. of Lydia I. I. of Persia | 554 |
| 17] MERBAL, [1<br>ſent for from Babylon. | 195] Joſephus takes this Nabona- [3<br>dius to be the Belſhazzar of Daniel; in which he is followed by Uſher, Newton, and many others. See PREF. | 7] [7 | 553 |

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| J. P. | | | Captiv. of Jehoiak. | | Zedekiah's Captivity. |
|---|---|---|---|---|---|
| 4162<br>57. 1. | Alcmæon, ſon of Megacles, being in high eſteem at Athens, entertains the embaſſadors, ſent by Crœſus to Delphi. For this he is enriched by Crœſus. HEROD. | | 54 | | 35 |
| 63<br>57. 2. | Cliſthenes, king of Sicyon, propoſes his daughter, Agariſta, to the moſt deſerving of the Greeks. * | | 55 | War between Sparta and Argos, about Thyrea. Spartans victorious. Crœſus makes an alliance with them. HEROD. | 36 |
| 64<br>57. 3. | Megacles, the ſon of Alcmæon, is choſen by Cliſthenes, in preference to many other ſuitors. The trial of their ſeveral merits continued a whole year. * | | 56 | Orpheus of Crotona, an epic poet, much favoured by Piſiſtratus. SUIDAS. Time uncertain. | 37 |
| 65<br>57. 4. | The Alcmæonidæ are about this time baniſhed Athens. | | 57 | | 38 |
| 66<br>58. 1. | | | 58 | | 39 |
| 67<br>58. 2. | Piſiſtratus again expelled from Athens by the Alcmæonidæ. * | | 59 | Crœſus prepares to attack Cappadocia, then ſubject to the Medes. | 40 |
| 68<br>58. 3. | | | 60 | N. B. The Lydians, when Crœſus was taken, revolt very ſoon under Pactyas; but are reduced by Mazares, and Pactyas delivered up. HEROD. | 41 |

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| Egyptian Annals. Tyrian Annals. | Era of Nabonaſſar. | Lydian Kings. Median Kings. | A.C. |
|---|---|---|---|
| AMASIS. MERBAL. 18] [2 | 196] ΝΑΒΟΝΑΔΙΟΥ. [4 Abradatas, king of Suſa, revolts to the army of Cyrus. XENOPH. | 8] CRŒSUS. DARIUS. [8 Crœſus ſends great preſents to the Delphian Oracle. | 552 |
| 19] [3 | 197] Jan. 8. [5 Nabonadius about this time ſends great treaſures to Crœſus, his ally. | 9] Piſiſtratus reduces the iſland [9 of Naxos, after his firſt return from exile. Year uncertain. | 551 |
| 20] N. B, There were 10,000 [4 Egyptians in the army of Crœſus; probably fugitive ſoldiers, who hired themſelves out to foreign powers. | 198] [6 | 10] Crœſus hires an army of [10 Egyptians, and other nations, to oppoſe the Medes. XENOPH. HEROD. | 550 |
| 21] HIROM, [1 brother to Merbal. | 199] Cyrus endeavours to ſeduce [7 the cities of Ionia to revolt from Crœſus; but in vain. | 11] [11 | 549 |
| 22] Pythagoras, by the advice [2 of Thales, viſits Egypt; but ſoon returns. | 200] [8 | 12] The 4th Delphic Temple [12 built by Trophonius, was burnt this year. PAUSAN. | 548 Eutelides, Archon. |
| 23] [3 | 201] Jan. 7. [9 | 13] Thales, of Miletus, dies [13 ~~about this time. DIOG. LAER.~~ Anaximander, the philoſopher, dies about this time. DIOG. LAER. | 547 |
| 24] ~~Spintharus, an architect of~~ [4 Corinth, rebuilds the Temple at Delphi. Time uncertain. Anaximenes, the Mileſian, dies. DIOG. LAER. | 202] ~~Cyrus marches to aſſiſt the~~ [10 Cappadocians, and meets Crœſus on the borders of Lydia. Herodotus calls this the battle of Pteria. Abradatas ſlain. | 14] ~~Crœſus defeated by Cyrus,~~ [14 Sardes taken, and the Lydian kingdom overturned. | 546 |



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| J. P. | | | Captiv. of Jehoiak. | | Zedekiah's Capt. |
|---|---|---|---|---|---|
| 4169<br>58. 4. | | | 61 | Harpagus, the general of Cyrus, marches about this time into Ionia, and reduces the ſea coaſt. Many of the people of Phocæa abandon their country, and found colonies at Velia and Neapolis. HEROD.<br>Others place theſe colonies about 30 years | 42 |
| 70<br>59. 1. | | | 62 | before; but there might be two migrations. Caria and Lycia reduced by Harpagus. Chios and the iſlands are ſaved; the Perſians having no fleet. | 43 |
| 71<br>59. 2. | | | 63 | | 44 |
| 72<br>59. 3. | | | 64 | | 45 |
| 73<br>59. 4. | | | 65 | | 46 |
| 74<br>60. 1. | | | 66 | | 47 |
| 75<br>60. 2. | | | 67 | In this Olympiad Pythagoras was at his higheſt reputation as a philoſopher. His ſchool continued, it is ſaid, for 19 generations; probably ſucceſſions. DIOG. LAER. | 48 |
| 76<br>60. 3. | | | 68 | | 49 |

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| Egyptian Annals. Tyrian Annals. | Era of Nabonaſſar. | Median Kings. | A.C. |
|---|---|---|---|
| AMASIS. HIROM. 25] Amaſis, king of Egypt, [5 is ſaid to have contributed greatly towards the rebuilding the Temple of Delphi. | 203] ΝΑΒΟΝΑΔΙΟΥ. [11 Cyrus, on his return from Sardes, ſubdues all the Upper Aſia. The exact time of each conqueſt not known. | DARIUS. [15 Theognis, a poet of Attica, began to compoſe about this time. The Lydian kingdom being overturned, the Greeks begin to fear the power of the Medes. | 545 |
| 26] At this time the Phœnicians not ſubject to the Medes. HEROD. [6 | 204] [12 | [16 | 544 |
| 27] [7 | 205] Jan. 6. [13 | Pherecydes, of Syros, is ſaid [17 to have flouriſhed about the 59th Olympiad. DIOG. LAER. This was the earlieſt proſe writer, ſays Pliny; who places him in the reign of Cyrus. | 543 |
| 28] [8 | 206] [14 | [18 | 542 |
| 29] [9 | 207] [15 | [19 | 541 |
| 30] [10 | 208] Cyrus and the Medes make [16 war on Babylon, and march this year to the river Gyndes, where they reſt all the ſummer. HEROD. | Bupalus and Anthermus, two [20 celebrated carvers in Chios. PLIN. | 540 |
| 31] [11 | 209] Jan. 5. [17 Cyrus marches with all his forces as far as the walls of Babylon, which he beſieges for ſome time in vain. | Pherecydes, of Syros, dies. [21 Pythagoras is ſaid to have buried him in Delos. EUSEB. | 539 |
| 32] [12 | 210] ΠΕΡΣΩΝ ΒΑΣΙΛΕΙΣ. [1 ΚΥΡΟΥ. The Babylonians, moſt probably, revolted from Darius, headed by CYRUS. | Darius, the Mede, and Cyrus, [22 conjointly take Babylon this year. Daniel is delivered from the lions by a miracle. Darius 62 years old. | 538 |

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| J. P. | | | Capti. of Jehoiak. | | Zedekiah's Capt. |
|---|---|---|---|---|---|
| 4177<br>60. 4. | | | 69 | | 50 |
| 78<br>61. 1. | Cyrus was moſt probably at the palace of the Medes in this year; for the edict, in favour of the Jews, was dated at Achmetha, which was the ſame as Ecbatana. See JOSEPHUS. | | 70 | The Jews are permitted to return, by an edict of Cyrus, with the veſſels of the Temple. Thoſe that returned were 42,360, and 7,337 ſervants. In the 7th month the altar is ſet up. | 51 |
| 79<br>61. 2. | | | | In the 2d year after the return, the foundation of the Temple is laid; but interrupted ſoon after by the Samaritans. Ezra, ch. i, ii, iii, iv. | 52 |
| 80<br>61. 3. | | | | Zorobabel, of the line of David, was the leader in this expedition, as well as Jeſhua, now High Prieſt, the ſon of Jozadak, who died at Babylon. | 53 |
| 81<br>61. 4. | | | | | 54 |
| 82<br>62. 1. | | | | | 55 |
| 83<br>62. 2. | | | | | 56 |
| 84<br>62. 3. | | | | N. B. The brothers of Polycrates, Syloſon and Pantagnoſtus, ſhare the power with him. EUSEB. | 57 |

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| Egyptian Annals. Tyrian Annals. | Era of Nabonaſſar. | Median Kings. | A.C. |
|---|---|---|---|
| AMASIS. HIROM. | 211] KYPOT. [2 | DARIUS. [23 | 537 |
| 33] N. B. The Median king- [13 dom continued 172 years, from Deioces to Darius; but from Arbaces 238 years. | During this year there was a war between Cyrus and the Medes. The Medes defeated at Paſargadæ, in Perſia. The empire deſtroyed. | During the reigns of Cyrus and Cambyſes, the Carthaginians were very powerful at ſea, as appears from Herodotus and Thucydides. | |
| 34] At this time, moſt prob- [14 ably, Cyrus releaſed many captive Egyptians; who, returning into Egypt, reſtored the country to its former ſtate. This is the end of the 40 years calamity, predicted by Ezek. ch. xxix. ver. 11. | 212]. Cyrus rules over Media, [3 Babylonia, and Perſia; from the Euxine Sea to the Gulf of Perſia; from the Indies to the Mediterranean. XENOPH. | 2d return of Piſiſtratus to Athens. | 536 |
| 35] [15 | 213] Jan. 4. [4 Xenophon adds Egypt to the conqueſts of Cyrus; but this is not proved from hiſtory, nor does he ſeem certain of the fact himſelf. | Theſpis introduced theatric repreſentations, in this Olympiad, into Greece. SUIDAS. PAR. CHR. | 535 |
| 36] [16 | 214] [5 | | 534 |
| 37] [17 | 215] [6 | TARQUINIUS SUPERBUS ſucceeds Servius Tullius, 4th year 61ſt Olympiad. DION. HAL. | 533 Herachides, Arch. |
| 38] [18 | 216] [7 | | 532 |
| 39] [19 | 217] Jan. 3. [8 | According to Euſebius, Polycrates ſeized the power, at this time, in the iſland of Samos. | 531 |
| 40] [20 | 218] Cyrus is ſaid to have marched [9 againſt the Northern nations in the latter part of his reign; though this contradicts Xenophon's relation. See PREF. | Ariſtotle commends him for employing the Samians in great works; one of which was probably the Temple of Juno. | 530 |

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| J. P. | | | | | Zedekiah's Capt. |
|---|---|---|---|---|---|
| 4185<br>62. 4. | | | | | 58 |
| 86<br>63. 1. | | | | | 59 |
| 87<br>63. 2. | Cimon, the Athenian, father of the great Miltiades, is about this time put to death, by the ſons of Piſiſtratus. HEROD. | | | | 60 |
| 88<br>63. 3. | | | | The Samians, who were baniſhed by Polycrates, apply to the Spartans; who, about this time, join with them, and attack Samos, but are repulſed. | 61 |
| 89<br>63. 4. | Pythagoras, being taken by Cambyſes, is carried to Babylon, aged 44, where he reſided 12 years. This account of Jamblichus ſeems to be very erroneous. It is more probable he was at this time 80. | | | The Samian exiles ravage Siphnos, then a rich iſland; and afterwards land in Crete, and ſettle at Cydonia, where they ſtayed 5 years. | 62 |
| 90<br>64. 1. | Etruſcans, Umbrians, and Daunians, make war upon Cumæ, in Italy. DION. HAL. | | | Anacreon, of Teos, and Simonides, of Ceos, both poets, are greatly favoured by Hipparchus. PLATO. | 63 |
| 91<br>64. 2. | | | | Mæandrius, a Samian, aſſumes the power at Samos, after the death of Polycrates. HEROD. | 64 |
| 92<br>64. 3. | | | | | 65 |

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| Egyptian Annals. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| 41] A M A S I S. | 219] KAMBYΣOY. [1<br>Cyrus being ſlain, CAMBYSES, his ſon, takes the crown. Some time after there were great diſſenſions in the family, and Smerdis, the only brother of Cambyſes, is ſlain by his order. | Rhœcus, and Theodorus, Samians, great architects, and who firſt brought the caſting of braſs figures to perfection. | 529 |
| 42] | 220] [2 | Polycrates recommends Pythagoras, the philoſopher, to Amaſis, of Egypt. | 528 |
| 43] About this time Amaſis renounces the alliance of Polycrates, of Samos. | 221] Jan. 2. [3<br>Cambyſes is furniſhed by Polycrates with 40 gallies, manned with perſons whom he ſuſpected, and afterwards baniſhed. | Hippias and Hipparchus take the government on the death of Piſiſtratus; 18 years before their expulſion. | 527 |
| 44] Amaſis dies, in his 44th year, when Cambyſes was preparing to invade his kingdom. HEROD. | 222] [4 | Polycrates baniſhes his brother, Syloſon; who retires to Cambyſes.<br>The Piſiſtratidæ, about this time, make an alliance with Sparta.<br>HEROD. | 526 |
| PSAMMENITUS, having reigned ſix months, is defeated, made captive, and ſlain by Cambyſes, who reduces Egypt to be a Perſian province. | 223] Cambyſes, in this year, [5 marches againſt Egypt, and conquers it; the councils of Egypt being betrayed by Comphabeus, an eunuch. CTESIAS. | N. B. Cteſias calls the king of Egypt, whom Cambyſes conquered, Amyrtæus; and ſays he was ſent to Suſa with 6,000 Egyptians. | 525 |
| From Herodotus it is plain, the Tyrians, though ſubject to the Perſians, had a great fleet at this time; and that the Perſian king was in ſome awe of their power. | 224] Cambyſes intending to attack [6 Carthage, the Phœnician ſailors refuſe to conduct his army. | Æſchylus, the poet, born at Eleuſis. He was the ſon of Euphorion.<br>PAR. CHR. | 524<br>Miltiades, Archon. |
| | 225] Jan. 1. [7<br>Eclipſe of the moon, July 16. | According to Pliny, Polycrates was crucified this year by Orœtes, governour of Sardes. Year of Rome 230, according to Varro's computation. | 523 |
| | 226] A Magian, about this time, [8 takes the name of SMERDIS, and aſſumes the throne. | | 522 |

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| J. P. | | | | | Zedekiah's Capt. |
|---|---|---|---|---|---|
| 4193<br>64. 4. | | | | | 66 |
| 94<br>65. 1. | 2d year of Darius, 6th month, Haggai, the prophet, reproves the Jews for negligence, incites them to build the Temple, and promiſes God's help to Zorobabel. On this Zorobabel and Jeſhua begin to build the houſe of God; but are moleſted by the governours, till the decree of Darius. | | | In the 2d year, 8th month, the word of the Lord came to Zechariah, the prophet; and in the 11th month, 24th day (correſponding with the beginning of the 3d year of Darius, in the Canon 229), the viſion of the horſes muſt be placed. | 67 |
| 95<br>65. 2. | | | | | 68 |
| 96<br>65. 3. | | | | 4th of Darius, 4th day of the 9th month, Chiſleu, viz. about the 20th of November, Zechariah reproveth the faſting; the very latter end of the 69th year of the captivity. Zechariah, ch. vii. | 69 |
| 97<br>65. 4. | The Temple finiſhed in the 12th month of this year, Adar, correſponding with half of February and March; conſequently in the beginning of the 6th year of Darius. Thus | | | | 70 |
| 98<br>66. 1. | we ſee 70 years completed, from the deſtruction of the old Temple and the finiſhing of the new. Ezra, ch. vi. ver. 15.<br>N. B. If we reckon the captivity from the 4th month, 9th day, when the city was taken, then the 70th year will not be finiſhed till June, in the 6th of Darius. | | | | |
| 99<br>66. 2. | Pythagoras, about this time, returns from Babylon, being ranſomed by Gillus, of Crotona. Fact uncertain. APULEIUS. | | | About this time, Steſagoras being ſlain by a deſerter in the Thracian Cherſoneſus, the ſons of Piſiſtratus ſend his brother, Miltiades, to take the government. | |
| 4200<br>66. 3. | Megabyzus, the governour of Thrace, for the king of Perſia, takes the cities in Pœonia, and tranſlates the inhabitants into Aſia. HEROD. | | | Miltiades marries Hegeſipyle, a daughter of Olorus, king of Thrace; the mother of Cimon. HEROD.<br>Mandrocles, of Samos, a famous artiſt and painter at this time. | |

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| Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| About this time the houſes and tombs of the Alcmæonidæ are deſtroyed by the ſons of Piſiſtratus. ISOCRATES. | 227] ΔΑΡΕΙΟΥ πρωτῦ. [1 Cambyſes is ſlain in his march from Egypt. Smerdis reigns a few months. Slain by a conſpiracy of the ſeven noble Perſians, who appoint Darius, the ſon of Hyſtaſpes, deſcended from Achæmenes. He marries Atoſſa, daughter of Cyrus. | | 521 |
| Pindar, the Theban poet, born about this time.<br>Syloſon made prefect of Samos, by Darius. | 228] Darius having ſearched the [2 records in Media, finds the decree of Cyrus in favour of the Jews; which he confirms, and orders the Temple to be rebuilt. Ezra, ch. vi. ver. 1—12. | The Samians, having been ſettled 5 years at Cydonia, in Crete, are expelled in the 6th by the people of Ægina. HEROD. | 520 |
| The city of Platæa, in Greece, enters into alliance with Athens, 93 years before its deſtruction. They had before offered themſelves to the Spartans, through Cleomenes, the king; but were refuſed. The Thebans attack the Platæans, but are repulſed by the Athenians. The Corinthians are mediators, and ſave Platæa. | 229] Dec. 31. [3 Darius, in the firſt part of his reign, replaced Syloſon in Samos, with the ſovereignty of the iſland. HEROD. | Euſebius ſays, theſe Samians afterwards founded Dicæarchia, afterwards called Puteoli, in Italy. | 519 |
| | 230] [4 | | 518 |
| | 231] Babylon revolts from Darius, [5 and is beſieged all this year. | | 517 |
| | 232] Babylon taken by a ſtratagem of Zopyrus, after having been [6 blocked up 1 year 8 months. HEROD. N. B. Clem. Alex. places this 6 years later; 243 years after Varro's account of Rome's foundation. | N. B. The Parian Chronicle begins the reign of Darius at the taking of Babylon, ſo that he was not, probably, quite ſettled till now. | 516 |
| | 233] Dec. 30. [7 | | 515 |
| Syloſon, of Samos, was now dead; for his ſon Æaces, of Samos, attended Darius into Scythia. Pythagoras returns to Samos, but leaves it ſoon. | 234] About this time Darius [8 undertakes an expedition againſt the Scythians, in which he is baffled. Hiſtiæus, of Miletus, ſaves the Perſian army. | According to Cteſias, Darius firſt ordered Ariamnes, Satrap of Cappadocia, to attack Scythia; who invades them with a fleet of 50 veſſels, and takes Maſagetes, the king's brother, priſoner. | 514 |



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| J. P. | Conſular Table. | U.C. | | Tranſactions in Greece. | |
|---|---|---|---|---|---|
| 4201<br>66. 4. | The Scythians apply to the Spartans to join in attacking the Perſians. Cleomenes, the king, is ſent as embaſſador to Scythia. HEROD. | | | Miltiades expelled from the Cherſoneſe by an irruption of the Scythians; but is ſoon reſtored by the Thracians. HEROD. | |
| 2<br>67. 1. | The Alcmæonidæ, yet in exile, rebuild the Delphian Temple. The Oracle encourages the Spartans to deliver Athens. HEROD. | | | Anchimolius, the Spartan, is ſent to deliver Athens, but is defeated and ſlain. HEROD.<br>Cleomenes, now king of Sparta. | |
| 3<br>67. 2. | | | | Cleomenes, king of Sparta, joins the exiled Alcmæonidæ againſt Hippias. They march to Athens, but do not ſucceed at firſt. | |
| 4<br>67. 3. | At this time the Phœnician fleets infeſt the coaſts, being ſtationed at Tenedos. Miltiades abandons the Cherſoneſe, and flies to Athens. His ſon is taken, and treated well by Darius. HEROD. | | | The family of Hippias are taken priſoners; on which he ſubmits, and retires from Attica. | |
| 5<br>67. 4. | At this time, ſays Euſebius, the dominion of Rome extended only to the 15th mile from the city. | | | Cliſthenes, one of the Alcmæonidæ at Athens, grandſon of Cliſthenes, king of Sicyon, and Iſagoras, the ſon of Tiſander, conteſt for power at Athens. Cliſthenes prevails, and ſoon after eſtabliſhes ten tribes at Athens; the names of all of them taken from the heroes of Athens, except Ajax, who was admitted as a | |
| 6<br>68. 1. | Tarquin being expelled, L. Jun. Brutus, and Tarq. Collatinus, are made CONSULS; afterwards Sp. Lucretius, and P. Val. Publicola I. Then M. Horat. Pulvillus. Cenſus 130,000 fighting men. DION. HAL. | 245 | | neighbour, having been chief of Salamis.<br>Hecatæus and Dionyſius, hiſtorians, flouriſh in the reign of Darius. SUIDAS. | |
| 7<br>68. 2. | P. V. Publicola II. Tit. Lucretius. War with Porſenna, according to Livy, this year.<br>About this time the Crotoniatæ deſtroy Sybaris. DIOD. 63 years before the foundation of Thurium. | 246 | | | |
| 8<br>68. 3. | P. V. Publicola III. M. Horat. Pulvillus II. or, according to Livy, P. Lucretius. | 247 | | Ariſtæus ſucceeds Pythagoras in his ſchool. | |

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| Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| Ariſtogiton and Harmodius, this year, ſlay Hipparchus. Hippias ſoon after marries his daughter Archedice to Æantides, tyrant of Lampſacus. PAR. CHR. | 235] ΔΑΡΕΙΟΥ πρωτῦ. [9 Megabyzus, the general of Darius, reduces Thrace, and makes the Macedonians ſubmit, without fighting. Alexander, the ſon of Amyntas, murders the Perſian noblemen; but | | 513 |
| Amyntas, king of Macedonia, ſubmits to Darius. | 236] the affair is ſtifled by Alex- [10 ander's contrivance. | Dorieus, brother of Cleomenes, is rejected by the Spartans; though, by his mother, he had a better right to the crown. | 512 |
| Phrynicus, the tragedian, flouriſhes in the 67th Olympiad;—a ſcholar of Theſpis. SUIDAS. | 237] Dec. 29. [11 | Dorieus, the Spartan, about this time conducts a colony to Cinyps, in Libya. HEROD. | 511 |
| About this time Hippias expelled from Athens, in the 20th year before the battle of Marathon. | 238] Darius invites Hippias, [12 when baniſhed from Athens. He firſt retired to Sigeum, but afterwards attends the court of Perſia. HEROD. | Anaxagoras, the philoſopher, born. DIOG. LAER. | 510 |
| Amyntas, king of Macedonia, offers Anthemus, a ſmall city, to Hippias; the Theſſalians, the city Iolcos. HEROD. | 239] About this time Darius [13 ſends Scylax, a Carian, on diſcoveries, from the Indus to the Arabian gulf. HEROD. | Dorieus, ejected out of Africa by the Libyans and Carthaginians, returns to Peloponneſus. HEROD. | 509 |
| Carthage makes the firſt treaty with Rome, when M. Horatius was conſul. The Romans had Latium in alliance, or ſubject to them, at this time; and the Carthaginians had Africa, Sardinia, and part of Sicily. POLYB. l. iii. | 240] On the return of Scylax, [14 Darius conquers a part of India, and ſubjects it to a tribute of 360 talents of gold. HEROD. | About this time Dorieus leads his forces into Sicily. Some ſay he aſſiſted the Crotoniatæ againſt the Sybarites. It is agreed he was ſlain not long after by the Ægeſtans and Phœnicians. HEROD. | 508 Iſagoras, Archon. |
| Pythagoras dies, 99 years old. | 241] Dec. 28. [15 Hiſtiæus, of Miletus, having diſpleaſed Darius by fortifying a town in Thrace, is detained at the court. | N. B. Cylon formed a conſpiracy at Crotona, juſt before the death of Pythagoras. | 507 |
| About this time Otanes, who ſucceeded Megabyzus as general, takes Byzantium, Chalcedon, Lemnos, and Imbros; being aſſiſted by the Leſbian fleet. Lemnos reſiſts, but is forced to ſubmit to Lycaretus, brother of Mæandrius, tyrant of Samos. Lycaretus ſlain not long after. HEROD. | 242] The Naxians, having ba- [16 niſhed the richer citizens, appeal to Ariſtagoras, who governed Miletus in the place of Hiſtiæus, being his nephew. | N. B. Near this time Cleomenes, king of Sparta, attacks Eleuſis, in Attica, but without ſucceſs. This is the fourth expedition of the Dorians into Attica. HEROD. | 506 |

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| J. P. | Consular Table. | U.C. | | Transactions in Greece. | |
|---|---|---|---|---|---|
| 4209<br>68. 4. | Sp. Lartius, T. Herminius. | 248 | | The party of Isagoras call in Cleomenes of Sparta, who expels Clisthenes and his faction, and afterwards 700 other families, and seizes on the citadel; but is obliged to retire soon after. | |
| 10<br>69. 1. | M. Val. Volusus, P. Postumius Tubertus. Aristodemus gains the sovereignty of Cumæ, in Campania. DION. HAL. | 249 | | The party of Clisthenes recalled. The Athenians send an embassy to Sardes. Time uncertain. HEROD. | |
| 11<br>69. 2. | P. Val. Publicola IV. T. Lucretius II. | 250 | | About this time Hippias endeavours to recover his power in Athens, by Artaphernes, the Persian, who orders the Athenians to receive Hippias again. | |
| 12<br>69. 3. | P. Postum. Tubertus II. Agrippa Menenius. | 251 | | Sparta refuses aid to Aristagoras; who applies to Athens, where he is more favourably received. | |
| 13<br>69. 4. | Opiter Virginius Tricostus, Sp. Cassius Viscellinus. | 252 | | Athens determines to assist the revolted Ionians.<br>Cimon, the Athenian, born about this year. | |
| 14<br>70. 1. | Postumius Cominius Auruncus, T. Lartius Flavus. | 253 | | The Athenians, joined by the Eretrians, sail with their fleet to Miletus, where the army is disembarked; but not being successful, the Athenians abandon the cause. | |

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| Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| | 243] ΔΑΡΕΙΟΥ πρωτου. [17<br>Ariſtagoras, about this time, endeavours to reduce Naxos for the Perſians. Artaphernes gives him forces, and orders Megabates, the Perſian, to obey him.<br>Megabates, from envy, baffles the attempt of Ariſtagoras; who immediately revolts, by the advice of Hiſtiæus. | The Athenians defeat the Bœotians and Chalcideans.<br>N. B. Hippias applies to the Lacedæmonians to reſtore him; but, from the oppoſition of the Corinthians, he is refuſed, though an old ally. He next applies to the Perſian governour, Artaphernes. | 505 |
| Jeſhua, the High Prieſt, dies at Jeruſalem, CHR. PASCH. having governed 32 years. Joakim, called alſo Eſdras, his ſon, High Prieſt. | 244] [18 | | 504<br>Aceſtorides, Archon. |
| The Ionian cities join in the revolt againſt Darius, ſome time about the middle of this year. | 245] Dec. 27. [19<br>Iſaiah had foretold that Tyre ſhould be reſtored in 70 years after the deſolation; which was completed this year. Iſaiah, ch. xxiii. Darius having now a preſſing occaſion for the fleets of Phœnicia, moſt probably reſtored the Tyrians to their city and their trade as before: but it is plain from Zechariah, they were now much enriched by commerce. Zechariah, ch. ix. ver. 3, 4. | | 503 |
| Suidas places Heraclitus, the philoſopher, as flouriſhing in this Olympiad. | 246] Eclipſe of the moon, Nov. 19. [20 | | 502 |
| Xanthus Lydius, the hiſtorian, flouriſhes at this time. Herodotus is ſaid to have imitated his ſtyle. ATHENÆUS. | 247] [21 | About this time Cyprus revolts under Oneſilus, of Salamis. | 501 |
| Simonides famed for his poetry before the burning of Sardes. HEROD. | 248] The Athenians and Eretrians join the Ionians; march into Lydia, and take and burn Sardes; but the citadel is defended by Artaphernes. HEROD. The Ionians fly back to Miletus. [22 | The Phœnicians, now favoured by Darius, ſend their fleet againſt the revolted Cyprians, and reduce them again to ſlavery. HEROD. | 500<br>Myrus, Archon. |

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| J. P. | Consular Table. | U.C. | | Transactions in Greece. | |
|---|---|---|---|---|---|
| 4285<br>70. 2. | Ser. Sulpicius Camerinus, M. Tullius Longus. | 254 | | Pratinas, the first satyric writer, flourishes about this time. SUIDAS. | |
| 16<br>70. 3. | P. Veturius Geminus, T. Æbutius Helva. | 255 | | | |
| 17<br>70. 4. | T. Lartius II. L. Cœlius. First Dictator, T. Lartius. Census 150,700 fighting men. | 256 | | Sophocles, the tragic poet, born about this time. PAR. CHR. | |
| 18<br>71. 1. | A. Sempron. Atratinus, M. Minucius Augurinus. | 257 | | Hellanicus, the historian, born 65 years before the Peloponnesian war. A. GELL.<br>Empedocles, grandfather of the poet Victor, this Olympiad. D. LAER. | |
| 19<br>71. 2. | A. Postumius, T. Virginius. Dictator, A. Postumius. Battle of Regillæ. Tarquin dies at Cumæ. | 258 | | Phrynicus, the tragic poet, produces the Taking of Miletus, as a tragedy. STRABO, HEROD. &c. | |
| 20<br>71. 3. | App. Claudius, P. Servilius. PLIN. HIST. NAT. l. xxxv. c. 3. Anaxilas reigns at Rhegium. Overturns the laws of Charondas. DIOD. SIC. | 259 | | | |
| 21<br>71. 4. | A. Virginius Cœlimontanus, T. Veturius. Romans abandon Rome, and retire to the Mons Sacer. | 260 | Demaratus deposed. | Cleomenes, king of Sparta, sails for Ægina, to chastise the inhabitants for adhering to the Persians during his absence. Demaratus accuses him of cruelty, but on his return he is acquitted. | |
| 22<br>72. 1. | Postumus Cominius II. Sp. Cassius II. Tribunes of the people created, 2 in number. Census 110,000 fighting men. | 261 | Leotychides.<br>I | Demaratus, accused of illegitimacy by Cleomenes, is removed, and Leotychides substituted. | |

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| Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| | 249] ΔΑΡΕΙΟΥ πρωτου. [23 Dec. 26. | | 499 |
| | 250] About this time the Carians [24 revolt, and are joined by the Mileſians; but they are defeated. | | 498 |
| | 251] The Ionian fleet beaten, [25 and Miletus, the head of the confederacy, taken, in the 6th year from the beginning of the general revolt. | | 497 |
| | 252] The Perſian fleets reduce [26 the iſlands. | | 496 Hipparchus, Arch. |
| | 253] Dec. 25. [27 This year Darius takes the European towns on the Helleſpont, by his fleets. | Artaphernes takes Clazomenæ and Cyme. Ariſtagoras ſails into Thrace, where he is ſlain ſoon after. | 495 Philippus, Arch. |
| According to Herodotus, Amyntas was king of Macedonia at this time; whoſe ſon, Alexander, murders the Perſians at a feaſt. | 254] Mardonius ſent into Thrace. [28 He reſtores the popular government in many cities, loſes part of his fleet by doubling the Cape of Mount Athos, and is defeated by the Thracians: he, however, ſubdues Macedonia. | | 494 |
| About this time Bubaris is ſent to revenge the death of the Perſians; but is reconciled by marrying Gygæa, the daughter of Amyntas. | 255] The Greeks are ordered to [29 ſubmit, and ſend earth and water; which many do, and particularly the inhabitants of Ægina. | | 493 |
| Cleomenes, ſoon after, is ſeized with a frenzy, and kills himſelf. Time uncertain. | 256] Demaratus, the Spartan, [30 is well received by the Perſians. | | 492 Diognetus, Arch. |

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| J. P. | Conſular Table. | U.C. | Kings of Sparta. | Tranſactions in Greece. | |
|---|---|---|---|---|---|
| 4223<br>72. 2. | T. Geganius, P. Minucius. Famine at Rome. Gelon, king of Syracuſe, applied to for relief. DION. HAL. Ariſtotle places him about 6 years later. See PAUSAN. who agrees with DION. HAL. | 262 | 2 | This Leotychides, king of Sparta, claimed the crown through Theopompus, his 9th anceſtor. | |
| 24<br>72. 3. | A. Sempr. Atratinus II. M. Minuc. Augurinus II. Coriolanus tried, and condemned by the people to baniſhment. About this time, as ſome ſay, Plebeians were admitted into the ſenate. DION. HAL. l. vii. p. 469. | 263 | 3 | Miltiades, with 9,000 Athenians, and 1,000 Platæans, defeats the Perſians at Marathon. | |
| 25<br>72. 4. | Q. Sulp. Camerinus, Sp. Largius Flavus II. | 264 | 4 | Miltiades, failing in his attempt on the iſle of Paros, comes home wounded, is tried, and fined; and ſoon after dies. HEROD. | |
| 26<br>73. 1. | C. Julius Julus, P. Pinarius. | 265 | 5 | | |
| 27<br>73. 2. | Sp. Nautius, Sextus Furius. Coriolanus beſieges Rome, but retires. Theron, of Agrigentum, begins his government. Reigns 16 years, 1ſt of 73d Olympiad. | 266 | 6 | Æſchylus gains the prize in tragedy. Steſichorus, of Himera, comes into Greece. PAR. CHR. Euripides born. | |
| 28<br>73. 3. | C. Aquilius, T. Sicinius. About this time Gelon, of Syracuſe, expels the Megareans, THUCYD. having a little before gained the ſovereignty of Syracuſe. ARISTOTLE. | 267 | 7 | | |
| 29<br>73. 4. | Sp. Caſſius III. Proc. Virginius.<br>N. B. Diodorus Siculus places theſe conſuls in the archonſhip of Calliades; the 1ſt of the 75th Olympiad. | 268 | 8 | N. B. Caſſius, the conſul, propoſes dividing the lands of the Hernici between the Romans and Latins. Great diſcord at Rome. LIVY. This the firſt Agrarian law; not paſſed. | |
| 30<br>74. 1. | Ser. Cornelius, Q. Fabius. Caſſius, the late conſul, put to death. Gelon, of Syracuſe, about this time deſtroys Camarina, and tranſfers the inhabitants to Syracuſe. HEROD. | 269 | 9 | Herodotus, the hiſtorian, born at Halicarnaſſus, 53 years before the Peloponneſian war. A. GELL. | |

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| Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| The people of Ægina complain to the Spartans of Leotychides. He is delivered into the hands of the Æginetæ, but ſent back ſoon. HERODOTUS. | 257] ΔΑΡΕΙΟΥ πρωτος. [31 Dec. 24. Eclipſe of the moon, April 25. | The Athenians at war with Ægina. Both ſides ſuffer much. HERODOTUS. | 491 Hybrilides, Archon. |
| Hippias, the tyrant, was at the battle of Marathon, in the 20th year after his expulſion. THUCYD. | 258] The Perſians, led by Datis and Artaphernes, take Eretria, in Eubœa; then marching, by the direction of Hippias, to Marathon, are beaten. 6,400 ſlain. [32 | | 490 Phanippus, Archon. |
| Æſchylus, the poet, was at this battle, aged 35. PAR. CHR. | 259] Darius places the Eretrian priſoners in Ciſſia, giving them lands. He prepares for another expedition into Greece. [33 | Simonides, ſon of Simonides, grandfather to the famous poet of that name, and himſelf a poet, died, moſt probably, at Athens this year. Olympiad 72. 4. PAR. CHR. | 489 |
| | 260] 2d year of the preparation. [34 | | 488 Archiſes, Arch. |
| | 261] Dec. 23. [35 3d year of the preparation. | | 487 Philocrates, Arch. |
| | 262] Egypt revolts from Darius, which he prepares to reduce. [36 | | 486 |
| | 263] ΞΕΡΞΟΥ. [1 Darius dies before the 5th year after the battle of Marathon is ended. XERXES preferred, as being the grandſon of Cyrus, and born after Darius was king. | Epicharmus and Phormis, Sicilians, invented comedy 6 years before the Perſian war. Greatly favoured by Gelon and Hiero. SUIDAS. | 485 Ariſtides, Arch. |
| Damaſtes, of Sigeum, an hiſtorian of good repute, was coeval with Herodotus. SUIDAS. | 264] Egypt reduced by Xerxes, and Achæmenes made governour of it as a province. Preparation made for the war againſt Greece. [2 | | 484 Leoſtratus, Arch. |



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| J. P. | Conſular Table. | U.C. | Kings of Sparta | Tranſactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4231<br>74. 2. | L. Æmilius, K. Furius.<br>N. B. Dionyſius of Halicarnaſſus calls this 2d conſul, Cæſo Fabius. | 270 | 10 | | |
| 32<br>74. 3. | M. Fabius, L. Valerius. | 271 | 11 | | |
| 33<br>74. 4. | C. Julius, Q. Fabius II. | 272 | 12 | | |
| 34<br>75. 1. | K. Fabius II. Sp. Furius. Theſe conſuls are placed by Diodorus in the 1ſt of the 76th Olympiad.<br>Nine Judges choſen to determine the Olympic games. The Agrigentines begin their great works about this time. | 273 | 13 | Macedonia, Theſſaly, and Bœotia, ſubmit to Xerxes. The Athenians abandon the city to man their fleet. The city burnt by Xerxes. | Leonidas ſlain. |
| 35<br>75. 2. | Cn. Manlius Cincinnatus, M. Fabius Vibulanus II.<br>Phæax, a celebrated architect in Sicily. DIOD.<br>Carthaginian army totally deſtroyed in Sicily by Gelon. DIOD. SIC. | 274 | 14 | Mardonius again entering Attica, Athens is again abandoned; but relieved ſoon after by the victory at Platæa, under Pauſanias and Ariſtides. | 1<br>Pliſtonax. |
| 36<br>75. 3. | K. Fab. Vibulanus III. T. Virginius Tricoſtus.<br>Gelon dies in Sicily, according to Ariſtotle de Repub. in his 8th year. DIOD. SIC. Hiero ſucceeds. | 275 | 15 | The Athenians repair the city, and rebuild their walls.<br>PAUSANIAS, as tutor to Pliſtonax, ſon of Leonidas, acts as king.<br>Seſtos taken by Xantippus. | 2 |
| 37<br>75. 4. | L. Æmilius, C. Servilius; who dying, C. Cornelius is choſen.<br>Hiero greatly favours learning; entertains Pindar, Simonides, &c. | 276 | 16 | This while Pauſanias drives the Perſian garriſons out of the Greek cities; but joins in a conſpiracy with Xerxes, which is diſcovered. The Piræus fortified. Adimantus, Archon. Simonides, the ſon of Leoprepes, flouriſhed at Athens, PAR. CHR. and gained the Choragic prize, being 80 years old. VAL. MAX. | 3 |
| 38<br>76. 1. | C. Horatius, T. Menenius Agr. This latter called Minutius by Diodorus Siculus, and placed in the 1ſt year of the 77th Olympiad.<br>Anaxilas, tyrant of Rhegium and Zancle, dies. DIOD. SIC. | 277 | 17 | Pauſanias is recalled to his trial, and acquitted of treaſon. | 4 |

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| Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| | 265] ΞΕΡΞΟΥ. [3<br>Dec. 22.<br>2d year of the preparation for the war, which laſted 3 years. HEROD. | | 483<br>Nicodemus, Archon. |
| | 266] 3d year of the preparation. [4<br>N. B. Compute this year from the ſummer ſolſtice. | | 482 |
| | 267] The preparation being made, [5 and the troops aſſembled, Xerxes ſets out from Suſa. | | 481 |
| The Carthaginians attack Gelon, in Sicily, in concert with Xerxes; but are miſerably defeated, and the whole army deſtroyed. DIOD. SIC. | 268] Xerxes paſſes the Helleſpont [6 in the ſpring, forces the Streights of Thermopylæ, and loſes the battle of Salamis.<br>Eclipſe of the ſun, October 2. | Euripides, the poet, born this year. Lived 75 years. Mapen, or Marten, king of Tyre under the Perſians at this time. Tetramneſtus, king of Sidon. Æaces, of Samos, dies ſoon after, and is ſucceeded by Theomeſtor. | 480<br>Calliades, Archon. |
| The Archæanactidæ reign in the Cimmerian Boſphorus. DIOD. SIC.<br>Alexander, king of Macedonia, is ſent to the Athenians by Mardonius, to make peace, which is refuſed; but he gives the Greeks good advice. | 269] Dec. 21. [7<br>Xerxes flies into Aſia, leaving Mardonius in Greece, who is defeated at Platæa, and ſlain. Xantippus, the ſame day, conquers the Perſian fleet at Mycale. | After the battle of Mycale, Samos, Chios, and Leſbos ſhake off the Perſian yoke. | 479<br>Xantippus, Arch. |
| Demareta, wife of Gelon, coins medals, of ten drachmas of Athens. | 270] Cyprus and Byzantium reduced by Pauſanias. He releaſes the Perſian captives, to gain Xerxes' favour. [8 | | 478<br>Timoſthenes, Archon. |
| | 271] [9 | | 477<br>Adimantus, Arch. |
| | 272] [10 | | 476<br>Phædon, Archon. |

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| J. P. | Consular Table. | U.C | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4239<br>76. 2. | A. Virginius Tricostus, Sp. Servilius. Diodorus calls him Caius Servil.<br>The sons of Anaxilas govern at Rhegium some years. | 278 | 18 | Pausanias sails to the Hellespont, and corresponds with Xerxes. | 5 |
| 40<br>76. 3. | C. Nautius, P. Valerius.<br>The Cumæans, in Italy, conquer the Etruscans, by the aid of Hiero. DIOD. SIC. | 279 | 19 | | 6 |
| 41<br>76. 4. | L. Furius, A. Manlius. Census 103,000 fighting men. DION. HAL. Decreased 7,000 in 19 years. A war between the Tarentines and the Iapyges. | 280 | 20 | Pythagoras is said to have died about this time at Crotona, being near 100 years old. JAMBLICHUS. | 7 |
| 42<br>77. 1. | L. Æmilius III. Vopiscus Julius, or Opiter Virginius.<br>Theron, of Agrigentum, dies. Succeeded by Thrasydæus, his son. DIOD. SIC. | 281 | 21 | Democritus born in this Olympiad; others say in the 80th Olympiad.<br>Ten Judges appointed to preside at the Olympic games. | 8 |
| 43<br>77. 2. | L. Pinarius, P. Furius. Volero, the tribune, proposes a law, that the tribunes and ædiles should be chosen by tribes. | 282 | 22 | Themistocles accused of treason by the Spartans, but acquitted; yet soon after he is banished by Ostracism. DIOD. SIC. | 9 |
| 44<br>77. 3. | Appius Claudius, T. Quintius. Volero's law passed.<br>According to Cato, the Tuscans founded Capua, in Italy, this year. Others place it 330 years before. V. PATERC. | 283 | 23 | Cimon gains two victories in one day, by sea and land, over the Persians. Pausanias, carrying on his treason, attempts to corrupt Themistocles, now residing at Argos. | 10 |
| 45<br>77. 4. | L. Valerius II. Tib. Æmilius. | 284 | 24<br>Leotychides, king of Sparta, banished. | First differences between Athens and Sparta begin now. | 11 |
| 46<br>78. 1. | T. Numitius Priscus, A. Virginius Cælimontanus. | 285 | 1<br>Archidamus, king of Sparta. | The Argives destroy Mycenæ this year.<br>Archidamus, king of Sparta, reigned 42 years. Pericles about this time begins to be chief amongst the Athenians. | 12 |

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| Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| The Platæans build a Temple to Minerva, out of the Perſian ſpoils, about this time, adorned with paintings. | 273] ΞΕΡΞΟΥ. [11 Dec. 20. | | 475 Dromoclides, Archon. |
| | 274] [12 | | 474 Acesorides, Archon. |
| | 275] [13 | | 473 Menon, Arch. |
| Dandes, of Argos, gains the victory at Olympia. DIOD. SIC. | 276] [14 | | 472 Chares, Archon. |
| Thucydides, the hiſtorian, born. According to Iſocrates, the Spartans held the chief command in Greece, to the 10th year from the battle of Salamis. | 277] Dec. 19. [15 N. B. Democritus born. Lived 109 years. 40 years younger than Anaxagoras. DIOG. LAER. | The Thebans bring the ſtatue of Apollo from Delos to Delium, in Boeotia. HEROD. | 471 Praxiergus, Arch. |
| | 278] Joakim, the High Prieſt, [16 dies at Jeruſalem;—governed 34 years. Sophocles, the tragedian, now 28 years old, gains a prize. The Archon of this year ſome call Aphepſion. | N. B. Ariſtides about this time, or a little before, makes Athens the head of the confederacy againſt the Perſians. | 470 Demotion, Arch. |
| This year, according to Diodorus, the Spartans beſiege Ithome. The great earthquake happened too this year, if we follow Diodorus. N. B. Theſe events may more probably be placed in the 4th of Archidamus. | 279] Eliaſhib made High Prieſt. [17 | Socrates born this year. Aphepſion, Archon. DIOG. LAER. | 469 Aphepſion, Arch. |
| | 280] [18 | In this archonſhip a ſtone is ſaid to have fallen from the ſky. Simonides, the poet, dies, aged 90. PAR. CHR. | 468 Theagenides, Arch. |

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| J. P. | Conſular Table. | U.C. | Kings of Sparta | Tranſactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4247<br>78. 2. | T. Quintius II. Q. Servilius.<br>Hiero dies at Syracuſe, having reigned 11 years 8 months. Thraſybulus ſucceeds. DIOD. SIC. | 286 | 2 | Pauſanias, being recalled, takes ſanctuary in the Chalcicœcos; where he is ſtarved to death. | 13 |
| 48<br>78. 3. | Tib. Æmilius II. O. Fabius. Agrarian law creates diſcord. A colony ſent to Antium, to quiet it. LIVY.<br>Thraſybulus expelled from Syracuſe. Democracy eſtabliſhed. | 287 | 3 | The Spartans accuſe Themiſtocles of being a confederate with Pauſanias. The Athenians unjuſtly condemn him. He flies to Corcyra, and then to Admetus, the king of the Moloſſians. | 14 |
| 49<br>78. 4. | Sp. Poſtumius, Q. Servilius. | 288 | 4 | The Athenians beſiege Thaſos and Ægina, and ſend a colony to Amphipolis; which is ſoon after deſtroyed by the Thracians, near Drabeſcus. Great earthquake in Sparta. PLUTARCH.<br>N. B. The Helots and Meſſenians attempt to attack Sparta. Cimon prevents the Athenians joining in the attack.<br>Pindar, the Theban poet, dies. SUIDAS. | 15 |
| 50<br>79. 1. | Q. Fabius II. T. Quintius III. Cenſus 124,215 fighting men. LIVY, l. iii. c. 3. Encreaſed 21,215 in 10 years.<br>Diodorus aſcribes theſe conſuls to the 1ſt of the 80th Olympiad. | 289 | 5 | Themiſtocles flies to the Perſians, Artaxerxes being newly ſeated on the throne. THUCYD. and CHARON. Diodorus places this fact under the reign of Xerxes. | 16 |
| 51<br>79. 2. | A. Poſtumius, Sp. Furius.<br>N. B. The Athenians force the Thaſians to ſubmit, in the 3d year of the war. THUCYD. | 290 | 6 | Egypt revolts from Perſia, aſſiſted by the Athenians, who defeat the Perſians. The Athenians, ſays Thucydides, were in Cyprus with 200 ſhips, but abandon that iſland for Egypt. | 17 |
| 52<br>79. 3. | L. Æbutius, P. Servilius. | 291 | 7 | Thucydides, the hiſtorian, born 40 years before the Peloponneſian war. A. GELL. Ephialtes, an Athenian, deprives the Areopagus of its power. | 18 |
| 53<br>79. 4. | L. Lucretius, T. Vetur. Geminus.<br>N. B. Ephialtes aſſaſſinated by the Athenian nobles. PLUTARCH. Rhegium recovers its liberty. DIOD. SIC. | 292 | 8 | The Athenians baniſh Cimon, as favouring Sparta. | 19 |
| 54<br>80. 1. | P. Volumnius, Serv. Sulp. Camerinus.<br>Diodorus places theſe conſuls in the 1ſt of the 81ſt Olympiad. | 293 | 9 | Pliſtonax, the ſon of Leonidas, was an infant when his father was ſlain; ſo that his power was of ſhort continuance. | 20 |

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| Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| Panyaſis, a poet, flouriſhes in this Olympiad. SUIDAS.<br><br>N. B. Ariſtides dies the 2d year of the 78th Olympiad. | 281] ΞΕΡΞΟΥ. [19 Dec. 18. | | 467 Lyſiſtratus, Arch. |
| Anaxagoras, the philoſopher, flouriſhes. PLIN. | 282] Xerxes had by Ameſtris [20 three ſons, now grown up; Darius, Hyſtaſpes, and Artaxerxes. CTESIAS. | | 466 Lyſanias, Archon. |
| | 283] [21 | Inarus, the ſon of Pſammitichus, was king of the Libyans, bordering on Egypt, at this time. THUCYD. | 465 Lyſitheus, Archon. |
| Siege of Ithome begun by the Spartans. PAUSAN. | 284] ΑΡΤΑΞΕΡΞΟΥ πρωτῦ. [1 The reign of Artaxerxes begins about midſummer; Xerxes being ſlain by Artabanus the latter end of the 4th year of the 78th Olympiad. | Xenophon victor at Olympia.<br>Inarus revolts in Egypt, about the ſame time with the revolt of the Helots in Sparta. THUCYD. | 464 Archimedes, Archon. |
| Artabanus perſuades Artaxerxes that Darius was the murderer of Xerxes; on which Darius is put to death. The treaſon ſoon diſcovered, and Artabanus ſlain. CTESIAS. | 285] Dec. 17. [2 Achæmenes ſent by Artaxerxes againſt the revolted Egyptians. He is defeated. Sparta refuſes aid to Artaxerxes againſt Egypt. | Hyſtaſpes, the 2d ſon of Xerxes, revolts in Bactria. The firſt battle was with equal loſs; in the ſecond, Artaxerxes gains a complete victory. Bactria ſubmits. DIOD. and CTESIAS. | 463 Tlepolemus, Archon. |
| Cimon ſent to aſſiſt the Spartans with Athenian forces; but they are ſoon diſmiſſed. The Athenians make a league with Argos. | 286] This year the Perſians are [3 defeated, and driven within the white wall; a part of Memphis. | The feaſt of Artaxerxes, and the divorce of queen Vaſhti, happened this year, or the beginning of the next. See PREF. Eſther, ch. i. | 462 Conon, Arch. |
| | 287] Artabazus and Megabyzus [4 are appointed to act in Egypt; and ſpend the year in preparations. | About this time Mordecai, the Jew, introduces his uncle's daughter into the palace of Artaxerxes, who went through the year of purification. | 461 Euippus, Arch. |
| 1] Macedonian Kings.<br>Under Euippus died Alexander, king of Macedon. Succeeded by his ſon, PERDICCAS. PAR. CHR.<br>Heraclitus flouriſhes in philoſophy. EUSEB. More probably this was the year of his death. | 288] This year the Egyptians [5 are partly brought over or conquered. The Athenian troops honourably diſmiſſed; though, according to Thucydides, but a ſmall number remained. Inarus, the author of the revolt, betrayed and crucified. DIOD. SIC. | After a year's purification, Hadaſſah, or Eſther, is choſen by the king. | 460 Phraſicles, Arch. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4255<br>80. 2. | P. Valerius Popl. II. C. Claud. Sabinus. Valerius slain. Cincinnatus created in his room. Deucetius, king of the Siculi, founds the city Menæus, and takes Morgantina. DIOD. | 294 | 10 | About this time Ithome surrenders to Sparta, if we follow Diodorus. Athens succeeds in the war against Ægina and Corinth. | 21 |
| 56<br>80. 3. | Q. Fabius Vib. L. Cornelius Malugin. Census 132,409 fighting men. Encreased 8,294 in 6 years.<br>N. B. Pliſtonax, king of Sparta, being a minor, Nicomedes, his uncle, is commander in chief. | 295 | 11 | Athens assists Megara against Corinth. Sparta assists the Dorians against the Phocians. Athens and Argos join in the quarrel. A battle at Tanagra, undecided. Truce between Athens and Sparta. N. B. Cimon, the Athenian, offers his service at Tanagra, but is refused. | 22 |
| 57<br>80. 4. | L. Minutius, C. Nautius Rut. II. Cincinnatus, dictator. | 296 | 12 | Myronides defeats the Bœotians, destroys Tanagra, and conquers all the country. They had now, according to Thucydides, finished the long walls. Lysias, the orator, born. | 1 Pliſtonax, son of Pausanias. |
| 58<br>81. 1. | C. Horatius Pulv. Q. Minutius Aug. The tribunes of the people encreased to ten. Diodorus seems to advance one year, by naming between these years, as consuls, Cincinnatus and M. Fabius. | 297 | 13 | Tolmides destroys Gythium, and takes Zacynthus, Cephalenia, and Naupactus. | 2 |
| 59<br>81. 2. | M. Valer. Maximus, Sp. Virgin. Tricostus. Mount Aventine built upon this year. | 298 | 14 | Tolmides, in Bœotia. Pericles, the Athenian, ravages Peloponnesus, and takes many cities in Acarnania. | 3 |
| 60<br>81. 3. | T. Romilius, C. Veturius Cicur. In Diodorus these consuls are in the 1st year of the 83d Olympiad. Agrarian law much insisted on by the tribunes at Rome. | 299 | 15 | A five years truce between Athens and Sparta, according to Diodorus Siculus. Thucydides seems to place it three years after. Pindar, the Theban, dies. | 4 |
| 61<br>81. 4. | Sp. Tarpeius, A. Aterius. Commissioners of consular dignity are sent out to collect the laws in Greece and Italy.<br>Deucetius, in Sicily, forms a confederacy of the cities. DIOD. | 300 | 16 | Pericles attacks Sicyon, and the coast of Achaia.<br>Phidias, the sculptor, flourishes at this time. | 5 |
| 62<br>82. 1. | Pub. Horatius Terg. Sex. Quintilius Varus. | 301 | 17 | Ictinus and Callicrates, architects, build the Temple of Minerva, at Athens, about this time. | 6 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| PERDICCAS.<br>2] Hippocrates, the phyſician of Cos, born this Olympiad.<br>Lyſias born while Philocles was Archon. | 289] ΑΡΤΑΞΕΡΞΟΥ πρωτ. [6<br>Dec. 16.<br>The ſenny parts of Egypt ſtill hold out under Amyrtæus. | According to Herodotus, Thannyras, ſon of Inarus, had a command in Egypt conferred on him by the Perſians. | 459<br>Philocles, Arch. |
| 3] | 290] In the 7th year of Arta- [7<br>xerxes was the decree for reſtoring the Jews, and allowing them a civil polity of their own. Ezra receives the decree. Eliaſhib, High Prieſt. | N. B. Eſther crowned queen of Perſia about December this year; or it might be the next year in the era. | 458<br>Bion, Archon. |
| 4] Cimon, about this time, recalled in the 5th year of his exile. CORN. NEPOS. Pericles draws up the decree. | 291] This year, before the 7th year [8<br>of Artaxerxes was expired, Ezra comes to Jeruſalem, in the 5th month, accompanied by 1,496 males, and ſettles the government; but the Jews are not permitted to rebuild their walls. | N. B. The Levites that returned with Ezra, were 258; the whole number of males, 1,754. | 457<br>Mneſithides, Archon. |
| 5] Æſchylus dies in the archonſhip of Callias, aged 69. PAR. CHR. | 292] Mordecai, about this time, [9<br>diſcovers a conſpiracy againſt the king, and reveals it to Eſther, and ſhe to Artaxerxes. The conſpirators executed. | N. B. Xenocles defeated Euripides in the prize of tragedy at the Olympic games. ÆLIAN. Var. Hiſt. | 456<br>Callias, Archon. |
| 6] Ithome taken, in the 10th year of the ſiege, by the Spartans. THUCYD. The inhabitants of Meſſenian origin are ſettled at Naupactus. THUCYD. | 293] Dec. 15. [10<br>About this time Haman, the Agagite, was promoted to be the prime miniſter of Perſia. | | 455<br>Soſiſtratus, Arch. |
| 7] A three years truce begun about this time between Athens and Sparta: Cimon the mediator. THUCYD. | 294] Mordecai, the Jew, uncle [11<br>to the queen, refuſes to bow to Haman. | | 454<br>Ariſton, Archon. |
| 8] | 295] In the 1ſt of Niſan, this [12<br>year, Haman, being offended at Mordecai, procures a decree to extirpate the Jews on the 13th day of the 12th month, Adar. | | 453<br>Lyſicrates, Arch. |
| 9] Athenian colony ſent to Naxos, under Tolmides.<br>N. B. Inarus crucified by Megabyzus. | 296] Mordecai reveals this decree [13<br>to Eſther. The Jews faſt. Mordecai is honoured by the king for diſcovering the conſpiracy of Bigthan and Tereſh. Eſther ſolicits the king in favour of the Jews; is favourably heard, and the decree counteracted. Haman executed. | | 452<br>Chærephanes, Archon. |



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| J. P. | Conſular Table. | U.C. | Kings of Sparta | Tranſactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4263<br>82. 2. | P. Sext. Capitolinus, T. Menenius Lanatus. The Roman commiſſioners return out of Greece. Deucetius, being worſted in Sicily, flies to Syracuſe, and from thence is ſent to Corinth. DIOD. | 302 | 18 | Corinth and Delphi, about this time, encourage painting. The firſt conteſt between painters decided at Delphi about this time. | 7 |
| 64<br>82. 3. | Decemviri appointed at Rome: conſuls and the other officers aboliſhed, except the tribunes.<br>Some Theſſalians endeavour to form a ſettlement on the ſite of ancient Sybaris. DIOD. | 303 | 19 | Cimon, the Athenian, ſails to Cyprus, and is ſucceſsful againſt the Perſians. | 8 |
| 65<br>82. 4. | Decemviri continued; but 3 Plebeians now admitted. The 12 Tables completed this year. | 304 | 20 | Cimon this year continues in Cyprus; beſieges the city of Salamis; but dies before Citium.<br>Panænus, the brother of Phidias, a painter. PLIN. | 9 |
| 66<br>83. 1. | Decemviri continue in office, by electing themſelves; but abdicate at the end of the year. | 305 | 21 | The city of Megara breaks the alliance with Athens, and joins with Sparta. The Athenians ravage the territory, but Sparta ſupports its new ally. | 10 |
| 67<br>83. 2. | L. Valerius Potit. M. Horat. Barbatus. Theſe conſuls triumph, by the vote of the people, againſt the conſent of the ſenate. Diodorus places theſe conſuls in the 3d year of the 84th Olympiad. | 306 | 22 | Tolmides, againſt the advice of Pericles, leads an army into Bœotia; but is defeated and ſlain at Chæronea. Athenians loſe their power over the Bœotian cities. | 11 |
| 68<br>83. 3. | Lart. Herminius, T. Virg. Cœlimontanus. Thurium, in Italy, founded by Lampon and Xenocrates, 63 years after the deſtruction of Sybaris. | 307 | 23<br>Years of the Truce. i. | Eubœa, this year, revolts, but is conquered by Pericles. Pliſtonax, king of Sparta, attacks Attica, but retires, for which he is baniſhed. In this Olympic year a truce for 30 years is concluded between Sparta and Athens; 14 years and ſome months before the Peloponneſian war. | 12 |
| 69<br>83. 4. | M. Geganius Macer. C. Julius Julus. Diodorus places theſe conſuls in the 1ſt of the 85th Olympiad. | 308 | 24<br>ii. | In the 4th year of the 83d Olympiad, Euſebius ſays that Herodotus read his hiſtory at Athens; but he did not finiſh it till ſome years after. | 13 |
| 70<br>84. 1. | T. Quint. Capitolinus IV. Agrippa Furius. Empedocles, the poet of Agrigentum, flouriſhes. | 309 | 25<br>iii. | Colony ſent from Athens to Thurium, in Italy, this year, or the beginning of the next. | 14 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| PERDICCAS.<br>10] This year the laſt of the three years truce between Athens and Sparta; but ſoon after renewed for five years. THUCYD. | 297] ΑΡΤΑΞΕΡΞΟΥ πρωτῳ. [14<br>Dec. 14.<br>The feaſt of Purim, or lots, inſtituted by the Jews, in memory of their deliverance from Haman. | | 451 Antidotus, Arch. |
| 11] Cimon takes Citium; deſtroys the Phœnician fleet.<br><br>Ion, a tragic poet of Chios, flouriſhes in this Olympiad. SUIDAS. | 298] Amyrtæus ſtill holds out [15 againſt Artaxerxes in the fenny parts of Egypt, and receives ſome aid from Athens. | | 450 Euthydemus, Archon. |
| 12] Themiſtocles dies in Aſia this year. | 299] After the death of Cimon, [16 the Athenians abandon Cyprus and Egypt. In the 4th year of the 82d Olympiad the Perſians make a very diſadvantageous peace with Athens, giving up all the ſea coaſt of Aſia Minor. DIOD. | | 449 Pedieus, Arch. |
| 13] | 300] [17 | | 448 Philiſcus, Archon. |
| 14] | 301] Dec. 13. [18 | | 447 Timarchides, Archon. |
| 15] | 302] [19 | | 446 Callimachus, Arch. |
| 16] | 303] In the month Chiſleu, or [20 about November this year, Nehemiah hears that the walls of Jeruſalem are not rebuilt. Nehemiah, ch. i. ver. 1—3. | | 445 Lyſimachides, Archon. |
| 17] | 304] About March this year, [21 but before the 20th of Artaxerxes was expired, Nehemiah receives a commiſſion to rebuild the walls. Nehemiah, ch. ii. | N. B. Thucydides, the Mileſian, baniſhed from Athens by Oſtraciſm; the laſt opponent of Pericles. | 444 Praxiteles, Arch. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4271<br>84. 2. | M. Genutius, C. Curtius. Plebeians and Patricians are permitted to intermarry.<br>A demand made of Plebeian consuls; but the senate allow of military tribunes, three in number, who may be Plebeians. | 310 | 26 Years of the Truce. iv. | Lysias, the orator, accompanies the colony to Thurium.<br>Protagoras, of Abdera, gives laws to the Thurians. DIOG. LAER. | 15 |
| 72<br>84. 3. | Military tribunes elected, but all Patricians. A. Sempronius, L. Ætilius, T. Cœlius.<br>These abdicating 3 months after, consuls are chosen. L. Papirius, L. Sempronius. | 311 | 27<br>v. | A general peace amongst the states of Greece and in Persia this year. | 16 |
| 73<br>84. 4. | M. Geganius II. T. Quintius V.<br>The office of censor instituted. | 312 | 28<br>vi. | This year the Samians and Milesians are at war about Priene. The Athenians are drawn into the dispute. Pericles leads the army against Samos, and takes it. DIOD. | 17 |
| 74<br>85. 1. | M. Fabius Vibulanus, Post. Æbutius Cornicen.<br>Deucetius dies. DIOD.<br>Syracusans destroy Trinacria. DIOD. | 313 | 29<br>vii. | This expedition against Samos probably occupied part of this Julian year.<br>Philoxenus, the dithyrambic poet, born. | 18 |
| 75<br>85. 2. | C. Furius, Man. Papirius Crassus. | 314 | 30<br>viii. | War, concerning Epidamnum, between Corcyra and Corinth. | 19 |
| 76<br>85. 3. | M. Geganius Macerinus, L. Menenius Lanatus. | 315 | 31<br>ix. | This year the Corcyreans defeat the Corinthians at sea. | 20 |
| 77<br>85. 4. | T. Quintius Capitol. VI. Agrippa Menenius.<br>Cincinnatus, dictator; kills Sp. Mælius.<br>In Diodorus, these were consuls in the 1st of the 87th Olympiad. | 316 | 32<br>x. | The Corinthians prepare for war. The Athenians send a colony to Amphipolis, under Agnon, the son of Nicias. DIOD. SIC. THUCYD. | 21 |
| 78<br>86. 1. | Military tribunes, 3 elected, all Patricians. Mamercus Æmilius, L. Quintius, L. Julius. | 317 | 33<br>xi. | Corcyra joins in league with Athens, and, by the help of the latter, defeats the Corinthians a second time.<br>Isocrates born. | 22 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| 18] PERDICCAS. | 305] ΑΡΤΑΞΕΡΞΟΥ πρωτῦ. [22 Dec. 12. The Samaritans obſtruct Nehemiah; yet the building of the wall goes on. | | 443 Lyſanias, Arch. |
| 19] | 306] [23 | | 442 Diphilus, Arch. |
| 20] N. B. Thucydides one of the leaders of the troops ſent from Athens; from which ſituation he was probably recalled. THUCYD. | 307] The Samians revolt from [24 Athens, and deliver up the garriſon to Piſſuthnes, the Perſian governour of Sardes; which draws on Samos the reſentment of Athens. | Nehemiah finiſhes the walls and gates of Jeruſalem on the 25th of Elul. Joſephus ſays, they had been building 2 years 4 months. The gates were ſet up in 52 days. NEHEM. JOSEPH. The feaſt of the tabernacles this year. | 441 Timocles, Arch. |
| 21] | 308] [25 | | 440 Myrichides, Arch. |
| 22] Phidias carves his Minerva of ivory. EUSEB. | 309] Dec. 11. [26 | | 439 Glaucides, Arch. |
| 23] The Archæanactidæ fail in the Cimmerian Boſporus. Spartacus ſucceeds this year, and reigns 6 years. | 310] [27 | | 438 Theodorus, Arch. |
| 24] Polygnotus, of Thaſos, a painter, flouriſhes about this time. | 311] [28 Propylæa, at Athens, begun. Euthymenes, Archon. Mneſicles, the architect. HARPOCR. Finiſhed in 5 years. PLUTARCH. | | 437 Euthymenes, Arch. |
| 25] Ariſtophanes produces his comedy of The Acharnians. Euthymenes, Archon. | 312] [29 | | 436 Lyſimachus, Arch. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4279<br>86. 2. | M. Geganius Macerinus III. L. Sergius Fidenas. Mam. Æmilius, dictator.<br>C. Corn. Cossus gains the Spolia Opima. | 318 | 34 Years of the Truce. xii. | Potidæa, and the Chalcidic territory, revolt from Athens, instigated by Corinth and Perdiccas, king of Macedonia; but are defeated by the Athenians at Pallene. | 23 |
| 80<br>86. 3. | M. Corn. Maluginensis, L. Papir. Crassus.<br>The Tarentines, in Italy, drive out the inhabitants of Siris; who remove, and found Heraclea. | 319 | 35 xiii. | Archidamus, king of Sparta, dies, according to Diodorus Siculus, succeeded by Agis; but Thucydides places this event about the 2d of the 88th Olympiad, in which he should be followed. | 24 |
| 81<br>86. 4. | C. Julius II. L. Virginius. | 320 | 36 xiv. | This year the lunar cycle is invented by Melon, and first published on the 13th day of Scirrophorion. DIOD. | 25 |
| 82<br>87. 1. | C. Julius III. L. Virginius II. Mam. Æmilius, dictator II.<br>Diodorus omits either this year or the former. | 321 | 37 xv. | Athenians gain the battle of Potidæa 6 months before the Peloponnesian war. THUCYD. | 26 |
| 83<br>87. 2. | Military tribunes, M. Fab. Vibulanus, M. Fossius, L. Sergius Fidenas.<br>Eclipse of the sun observed at Athens: not total. THUCYD. | 322 | 38 Years of the Peloponef. War. i. | Peloponnesian war began this year, 2 months before the archonship of Pythodorus ended.<br>The Thebans attack Platæa; the Spartans and allies, Attica. The Athenian fleet ravages Peloponnesus. | 27 |
| 84<br>87. 3. | Military tribunes, L. Pinarius Mamercus, or Macerinus, L. Furius Medullinus, Sp. Postumius Albus. | 323 | 39 ii. | The Peloponnesians attack Attica. Plague at Athens. War between the Ambraciots and Amphilochians. Potidæa surrenders. | 28 |
| 85<br>87. 4. | T. Quintius Cincinnatus, C. Julius Mento. Postumius, dictator.<br>These consuls are placed by Diodorus in the 1st of the 89th Olympiad. | 324 | 40 iii. | Platæa blockaded by the Peloponnesians. Phormio gains two naval victories in the Crissæan gulph. Sitalces, king of Thrace, invades Macedonia with 150,000 men. Pericles dies. | 29 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | Ephori of Sparta. | A.C. |
|---|---|---|---|---|
| PERDICCAS.<br>26] Phrynicus, a comic writer, flouriſhes in this Olympiad. SUIDAS. | 313] ΑΡΤΑΞΕΡΞΟΥ πρωτῦ. [30<br>Dec. 10. | | | 435<br>Antilochides, Arch. |
| 27] It is probable, Malachi cloſed his prophecies at this time; about 430 years before our Saviour's birth. | 314] [31 | | | 434<br>Charcs, Archon. |
| 28] Spartacus, the Boſporan king, dies this year. Succeeded by Seleucus; who reigned 4 years. | 315] In the 32d year of Arta- [32<br>xerxes, Nehemiah returns to Perſia, having governed Judea 12 years. | | | 433<br>Apſeudes, Archon. |
| 29] Propylæa, at Athens, finiſhed this year; coſt 2,012 talents.<br>HARPOCR. | 316] Nehemiah returned very [33<br>ſoon to Judea, having obtained leave of the king, Artaxerxes, and governs with full powers. Nehemiah, ch. xiii. ver. 7. | | [Æneſias. | 432<br>Pythodorus, Archon. |
| 30] In this Olympiad flouriſhed Scopas, the ſtatuary; as alſo Agelades, the maſter of Polycletus. PLIN. | 317] Dec. 9. [34<br>Eliaſhib ſtill High Prieſt at Nehemiah's return.<br>Manaſſes, the ſon of Joiada, flies to Sanballat, his father-in-law, being baniſhed by Nehemiah.<br>The Temple at Gerizim probably founded by him; though, as it is not | | [Braſidas. | 431<br>Euthydemus, Arch. |
| 31] | 318] mentioned by Nehemiah, [35<br>it might not be till after his death.<br>NEHEM. and JOSEPH. | Eliaſhib, the High Prieſt, dies at Jeruſalem, probably very old;—governed 40 years. | [Iſanor. | 430<br>Apollodorus, Archon. |
| 32] Carthage began this year to get ſtrength in Sicily, by aſſiſting one party in that iſland. LIVY, l. iv. c. 29. Seleucus, the Boſporan, dies. | 319] [36 | Joiada High Prieſt in the room of Eliaſhib, his father. | [Soſtratidas. | 429<br>Eparninon, Archon. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4286<br>88. 1. | L. Papirius Craſſus, L. Julius.<br>Gorgias, the rhetorician, flouriſhes at this time in Leontium, in Sicily. DIOD. | 325 | 41 Years of the Pelopon. War. iv. | Platæa ſtill blockaded. Part of the garriſon eſcape. Leſbos revolts, and is admitted into the Peloponneſian league, but attacked by the Athenians; and Mitylene beſieged. Mitylene ſurrenders to Paches. The bloody decree of Cleon, at Athens, reverſed. Spartans invade | 30 |
| 87<br>88. 2. | L. Sergius Fidenas, Hoſt. Lucretius.<br>The Leontines, in Sicily, oppreſſed by the Syracuſans, demand help of Athens. A fleet is ſent, and the Syracuſans make peace. DIOD. | 326 | 42<br>v. | Attica. Platæa ſurrenders: the inhabitants ſlain. Nicias takes Minoa. Sedition at Corcyra this year. | 31 |
| 88<br>88. 3. | T. Quintius Pennus, A. Cornel. Coſſus.<br>Between theſe and the next following conſuls, Diodorus places L. Quintius and A. Sempronius in the 1ſt of the 90th Olympiad. | 327 | Agis. I<br>vi. | Great earthquakes. Demoſthenes once defeated in Ætolia: gains the victories of Olpæ and Idomene ſoon after. AGIS now king of Sparta. | 32 |
| 89<br>88. 4. | C. Servilius Ahala, L. Papirius II. | 328 | 2<br>vii. | The Athenians ſend a fleet to Sicily, who take Pylus in their road, and fortify it. The Spartans, endeavouring to retake it, are defeated in Sphacteria. The Athenians refuſe the Spartans peace. Nicias defeats the Corinthians at Solygia. Sedition at Corcyra ended. | 33 |
| 90<br>89. 1. | Military tribunes, 4 elected, all Patricians. T. Quint. Pennus, &c.<br>Mam. Æmilius, dictator.<br>In Diodorus, the 3d of the 90th Olympiad. | 329 | 3<br>viii. | The Athenians defeated by the Bœotians at Delium. Nicias takes Cythera. Braſidas marches into Thrace. Acanthus revolts; Amphipolis is taken. Thucydides ſaves Eion, but is baniſhed. | 34 |
| 91<br>89. 2. | Military tribunes, 4 elected. A. Sempron. Atratinus, &c.<br>Diodorus omits 6 years between the years of Rome 329 and 342. | 330 | 4<br>ix. | Braſidas takes many places in Thrace.<br>Truce for a year between the Spartans and Athenians; but not obſerved. Temple of Juno, at Argos, burnt. | 35 |
| 92<br>89. 3. | Military tribunes, 4 elected. App. Claud. Craſſus, &c. | 331 | 5<br>x. | Cleon ſent into Thrace againſt Braſidas. Both theſe generals ſlain at the battle of Amphipolis. Nicias propoſes a peace. | 36 |
| 93<br>89. 4. | C. Sempron. Atratinus, Q. Fabius Vibulanus. | 332 | 6<br>xi. | The peace concluded in the winter, which ends with a treaty of alliance between Athens and Sparta; yet great jealouſies immediately ariſe. | 37 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. Ephori of Sparta. | A.C. |
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| PERDICCAS.<br>33] Spartacus II. brother to Seleucus, ſucceeds.<br>N. B. In the 19th year of his exile, Pliſtonax, king of Sparta, is recalled. THUCYD. | 320] ΑΡΤΑΞΕΡΞΟΥ πρωτ. [37 | N. B. Plato, the philoſopher, born. DIOG. LAER. from Apollodorus.<br>[Hexarchus. | 428 Dietimus, Arch. |
| 34] Sitalces, king of Thrace, attacks Macedonia, and ravages it; but an army of Grecians being ready to attack him, he makes peace with Perdiccas. DIOD. | 321] Dec. 8. [38 | N. B. Eudoxus, of Cnidus, a philoſopher, contemporary with Plato. SUIDAS.<br>[Ageſiſtratus. | 427 Eucles, Arch. |
| 35] Mitylene, in Leſbos, ſoon recovered its loſſes; having been in Pliny's time a flouriſhing place for 500 years; which falls in with this year, or nearly ſo. | 322] [39 | [Angenidas. | 426 Euthydemus, Arch. iter. |
| 36] Thericles, a potter, about this time invented the Thericlean cups. ATHENÆUS. | 323] [40 | [Onomacles. | 425 Stratocles, Arch. |
| 37] Eclipſe of the ſun viſible at Athens; not total. THUCYD.<br>Ameipſias acts a comedy, called The Public, at Athens. ATHENÆUS. | 324] Artaxerxes ſends Artaphernes embaſſador to Sparta, who is ſeized in Thrace by the Athenians. Artaxerxes dies about this year, though mentioned in the tranſactions of the preceding year by Thucydides. [41 | Ariſtophanes produces The Knights; Stratocles, Archon.<br>[Zeuxippus. | 424 Ilarchus, Archon. |
| 38] According to Athenæus, Protagoras, the ſophiſt, arrives at Athens this year. | 325] ΔΑΡΕΙΟΥ βασ. [1<br>Dec. 7.<br>After the death of Artaxerxes, Xerxes reigned about 2 months, and Sogdianus 7 months; when Ochus, the governour of Hyrcania, and natural ſon of Artaxerxes, removes Sogdianus, and | [Pityas. | 423 Aminias, Archon. |
| 39] The Veſpæ of Ariſtophanes produced. Aminias, Archon.<br>Eupolis produces his comedy of The Flatterers, at Athens. ATHENÆUS. | 326] reigns in peace, taking the [2 name of DARIUS. | [Pleiſtolas. | 422 Akæus, Archon. |
| 40] Pherecrates, the poet, produces the comedy of The Savages, at Athens, this year. ATHENÆUS. | 327] It appears from Nehemiah, [3 that he governed Judah in this reign. The time uncertain. Nehemiah, ch. xii. ver. 22. | [Clinomachus. | 421 Ariſtion, Archon. |



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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4294<br>90. 1. | Military tribunes, 4 elected. L. Manlius Capitol. &c. | 333 | 7 Years of the Pelopon. War. xii. | The fortress of Panactum demolished, contrary to treaty, by the Bœotians. The Argives, being alarmed, make a treaty with Athens, through the means of Alcibiades. | 38 |
| 95<br>90. 2. | Numer. Fabius Vibul. T. Quint. Capitolinus. Two more quæstors appointed. | 334 | 8<br>xiii. | This summer was a continued war between Epidaurus and Argos. | 39 |
| 96<br>90. 3. | Military tribunes, 4 elected. L. Quint. Cincinnatus, &c. | 335 | 9<br>xiv. | The Argives fail in the attack on Epidaurus. The Spartans march next summer, and gain the battle of Mantinea. Argos submits to a peace. | 40 |
| 97<br>90. 4. | Military tribunes, 4 elected. Agrippa Menenius, &c. | 336 | 10<br>xv. | Mantinea submits to the terms of Sparta.<br>A sedition at Argos. They attempt to build walls down to the sea, which are destroyed by the Spartans. | 41 |
| 98<br>91. 1. | Military tribunes, 3 elected. M. Papirius Mugill. &c.<br>Servil. Priscus, dictator.<br>A colony sent to the city of Lavici. LIVY. | 337 | 11<br>xvi. | Alcibiades forces the Argives into a league with Athens.<br>Melos taken by the Athenians. All the males slain. | 42 |
| 99<br>91. 2. | Military tribunes, 4 elected. P. Lucretius, Agrippa Menenius II. &c. | 338 | 12<br>xvii. | The Athenians resolve on an expedition to Sicily, under Nicias, Lamachus, and Alcibiades; but the latter is banished, and flies to Sparta. Nicias lands at Syracuse. | 43 |
| 4300<br>91. 3. | Military tribunes, 4 elected. A. Sempron. Atratinus III. &c.<br>Hermocrates, of Syracuse, saves his native city by a vigorous defence. | 339 | 13<br>xviii. | Nicias invests Syracuse. The Spartans send Gylippus to Sicily.<br>The Athenians join with the Argives, and openly break the truce. | 44 |
| 1<br>91. 4. | Military tribunes, 4 elected. P. Cornelius Cossus, &c.<br>The victorious Syracusans put Nicias and Demosthenes to death. | 340 | 14<br>xix. | Gylippus arrives, and saves the city of Syracuse. Nicias receives new reinforcements, but is defeated, and obliged to surrender. Attica invaded; Decelea fortified. | 45 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Egyptian Kings. | Ephori of Sparta. | A.C. |
|---|---|---|---|---|
| PERDICCAS. 41] In this Olympiad flouriſhed Aglaophon, Apollodorus, and other painters. Protagoras returns to Athens. PLATO. | 328] ΔΑΡΕΙΟΥ ἄνυ. [4 About this time Arſites, the brother of Darius, revolts, being aſſiſted by Artyphius, who is taken, and put to death with Arſites. CTESIAS. | | [Hilarchus. | 420 Aſtyphilus, Archon. |
| 42] In the reign of this Darius, Polydamas, of Scotuſſa, the great wreſtler, flouriſhes. SUIDAS. | 329] Dec. 6. [5 | | [Leon. | 419 Archias, Arch. |
| 43] | 330] [6 | | [Chæridas. | 418 Antiphon, Archon. |
| 44] In the winter of the 15th year the Athenians declare Perdiccas a public enemy. | 331] [7 | | [Pateſiadas. | 417 Euphemus, Arch. |
| 45] | 332] Bithynia cruelly ravaged [8 this year by the Chalcedonians and Byzantines. | | [Cleoſthenes. | 416 Ariſtomenes, Arch. |
| 46] Perdiccas dies about this time. Diagoras, the atheiſt, expelled Athens. DION. | 333] Dec. 5. 9 About this time Piſſuthnes, governour of Sardes, revolts from Darius; but is betrayed by Lycon, the Athenian, his general. Tiſſaphernes has his government. The duration of this war uncertain. | | [Lycarus. Ariſtophanes's comedy of The Birds, acted. | 415 Diabrias, Archon. |
| 1] ARCHELAUS, the ſon of Perdiccas, ſucceeds to the crown of Macedon. He greatly improves Macedonia, and reforms the military much more than the 8 kings before him had done. THUCYD. He was, too, a favourer of learning, and entertained | 334] [10 | Joiada dies, having governed 16 years as High Prieſt of Jeruſalem. The Phœniſſæ of Euripides, acted about this time. | [Eperatus. | 414 Piſander, Archon. |
| 2] Euripides in his court. | 335] [11 This year Amorges, ſon of Piſſuthnes, revolts from Darius, in Caria. | 1] AMYRTÆUS acknowledged king by the Egyptians this year. EUSEB. [Onomantius. Jannæus, or Jonathan, High Prieſt, ſon of Joiada. | | 413 Cleocritus, Arch. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4302<br>92. 1. | Military tribunes, 4 elected. Q. Fab. Vibulanus II. &c.<br>Postumius, a military tribune, slain by his soldiers.<br>Syracuse sends aid to the Spartans. XENOPH. | 341 | 15 Years of the Peloponn. War xx. | Chios, Rhodes, and Miletus, revolt from Athens. Lesbos and Clazomenæ too revolt, but are reduced.<br>Alcibiades recalled by the troops at Samos. | 46 |
| 3<br>92. 2. | M. Cornelius Cossus, L. Furius.<br>The Syracusans banish Hermocrates, and the other commanders who are aiding the Spartans. | 342 | 16<br>xxi. | The popular government restored at Athens, which had been overturned the preceding year.<br>Thrasybulus gains the battle of Cynossema; takes Cyzicus; but all Eubœa, except Oreum, revolts. Alcibiades recalled by the people. | 47 |
| 4<br>92. 3. | Q. Fabius Ambustus, C. Furius Pacilus.<br>Diodorus places the consuls of the former year in the 3d of the 92d Olympiad. | 343 | 17<br>xxii. | Mindarus takes Cyzicus, but is soon defeated by Alcibiades, and slain. Sparta offers to make peace, which is refused.<br>Hegesander, the Spartan, beats the Athenians. Sparta retakes Pylus.<br>Agis attacks Athens, but fails. Thrasylus defends the city. DIOD. SIC. | 48 |
| 5<br>92. 4. | M. Papirius Atratinus, Sp. Nautius Rutilus.<br>Diodorus places these consuls in the following year. | 344 | 18<br>xxiii. | | 49 |
| 6<br>93. 1. | M. Æmil. Mamercus, C. Valerius Potitus.<br>Hermocrates endeavours, in this or the former year, to be recalled, by force, from exile; but is slain by the Syracusans. DIOD. SIC. | 345 | 19<br>xxiv. | The Athenians fortify Thoricus. Thrasylus attacks Asia, but is foiled at Ephesus. Takes some Syracusan vessels. | 50<br>Plistonax dies. |
| 7<br>93. 2. | Cn. Cornelius Cossus, L. Furius.<br>3 Quæstors, out of the Plebeians, elected.<br>Dionysius gains some authority in Syracuse; Euctemon, Archon. | 346 | 20<br>xxv. | Alcibiades defeats Hippocrates early this year. Returns to Athens about May; sets out for the fleet about July. Lysander commands the Spartans. Battle of Notium. The Athenians defeated. Alcibiades banished. | 1<br>Pausanias. |
| 8<br>93. 3. | Military tribunes, 3 elected, all Patricians. C. Julius, &c. P. Cornelius Cossus, dictator.<br>Dionysius gains the sovereignty of Syracuse. DIOD. | 347 | 21<br>xxvi. | Callicratidas, the Spartan, commands the fleet, and besieges Conon, in Mitylene; who is relieved by the battle of Arginusæ. Athens victorious. Callicratidas slain. | 2 |
| 9<br>93. 4. | Military tribunes, 4 elected. C. Valerius Potitus II. &c.<br>Dionysius makes war unsuccessfully, with the Carthaginians, and submits to a dishonourable peace. | 348 | 22<br>xxvii. | Lysander takes the command of the Spartan fleet. The Athenian fleet destroyed at Ægospotamos, all but 8 ships, which escaped with Conon to Cyprus. | 3 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Egyptian Kings. Ephori of Sparta. | A.C. |
|---|---|---|---|
| ARCHELAUS.<br>3] N. B. The Government of 400 eſtabliſhed at Athens, which laſted 7 months. | 336] ΔΑΡΕΙΟΥ ἔτ. [12<br>Darius makes two treaties with the Lacedæmonians this year.<br>Alcibiades revolts to Tiſſaphernes. Tiſſaphernes attacks Iaſus, and takes Amorges, by means of the Peloponneſians. | 2] AMYRTÆUS.<br>[Alexippidas. | 412<br>Callias, Arch. |
| 4] Lyſias, the orator, returns to Athens, in his 47th year; DION. HAL. before the archonſhip of Callias was expired. | Dec. 4.<br>337] Darius makes a 3d treaty [13<br>with Sparta in his 13th year, before the 20th year of the war was expired. | 3] Lyſias, the orator, gains a prize in the Choragic feſtival; Theopompus being Archon.<br>[Myſgolaidas. | 411<br>Theopompus, Arch. |
| 5] Archelaus, king of Macedonia, takes Pydna this year. DIOD. SIC. | 338] The canon of the Old [14<br>Teſtament is cloſed in the reign of this Darius. | 4] Amyrtæus practiſes in Phœnicia to cauſe a revolt.<br>[Hyſias. | 410<br>Glaucippus, Arch. |
| 6] N. B. The hiſtory of Thucydides ends in Auguſt, in the 22d year of the war. The remainder drawn from Xenophon. | 339] During the time of Jan- [15<br>næus, High Prieſt of Jeruſalem, the Book of Chronicles was made up. Nehem. ch. xii. ver. 23. | 5]<br>[Aracus. | 409<br>Diocles, Archon. |
| 7] The Rhodians unite in building one fine city, called Rhodes.<br>Theopompus of Chios born. SUID. | 340] In this year the Medes, [16<br>who had revolted, were reduced to obedience. | 6] Amyrtæus dies, or is ſlain by the forces of Darius. This year PAUSIRIS, his ſon, is ſet up.<br>HEROD. EUSEB. AFRIC. SYNC.<br>[Euarchippus. | 408<br>Euthemon, Arch. |
| 8] Spartacus, the Boſporan, dies about this time, having reigned 23 years by computation. Satyrus ſucceeds. | 341] Dec. 3. [17<br>Cyrus, the ſon of Darius, appointed governour of Aſia Minor. | 1] Pauſiris reigned 6 years. EUSEB. But the country was tributary to Perſia. HEROD. This king is called by other writers, NEPHERITES.<br>See SYNCELLUS. [Pantacles. | 407<br>Antigenes, Arch. |
| 9] The Carthaginians take Agrigentum in Sicily.<br>Satyrus, the Boſporan, reigns 14 years. | 342] Cyrus the brother of Ar- [18<br>taxerxes, now governour of the provinces in Aſia Minor, makes a ſtrong intereſt with the Aſiatics and Greeks. | 2] Euripides, the poet, dies, aged 75, in Macedonia: others make him only 70.<br>[Pityas.<br>Sophocles dies, aged 91 years.<br>PAR. CHR. | 406<br>Callias, Archon. |
| 10] The Carthaginians gain Gela, Camarina, Himera, and Selinus by the peace. Agrigentum utterly deſtroyed. | 343] Cyrus ſent for by Darius, [19<br>to viſit him in Media, being then ſick; but he had before aſſiſted Lyſander with money. | 3] Callias, Archon. Ariſtophanes produces the comedy of The Frogs.<br>[Archytas. | 405<br>Alexias, Arch. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4310<br>94. 1. | Military tribunes, 4 elected. P. Cornelius Cossus, &c.<br>Pay first settled on the Roman foot soldiers.<br>The Syracusans revolt from Dionysius, but are reduced. DIOD. | 349 | 23 Years of the Peloponn. War. xxviii. | Athens besieged by sea and land, for about 6 months, then submits. An end put to the Peloponnesian war, and an oligarchy established at Athens, called the 30 tyrants.<br>Lysander takes Samos. | 4 |
| 11<br>94. 2. | Military tribunes, 6 elected. T. Quint. Capitol. &c.<br>The soldiers' pay being settled, the siege of Veii is formed by the Romans. | 350 | 24 | The Spartans drive Clearchus the tyrant out of Byzantium.<br>Thrasybulus drives the 30 tyrants out of Athens.<br>Thucydides returns after 20 years exile. | 5 |
| 12<br>94. 3. | Military tribunes, 6 elected. C. Valerius Potitus III. &c.<br>Dionysius meditates war against Carthage. | 351 | 25 | The Spartans ravage the country of Elis.<br>Diogenes, a tragic poet, flourishes at Athens. SUIDAS. | 6 |
| 13<br>94. 4. | Military tribunes, 8 elected according to Livy, but 6 according to the Capitoline Tables; the two last being censors. Man. Æmilius Mamerc. &c.<br>The Roman equites are allowed pay, but find their own horses. | 352 | 26 | Agis retreats out of Elis, terrified by an earthquake.<br>The Spartans send Thimbro to command the forces in Asia, after the battle of Cunaxa. | 7 |
| 14<br>95. 1. | Military tribunes, 6 elected. C. Servil. Ahala III. &c.<br>N. B. Socrates put to death this year; Laches being Archon.<br>Dionysius founds Adranum, in Sicily. Provides for a war against Carthage. | 353 | 27 | Thimbro receives the remainder of the 10,000 Greeks, and makes war on the Persians. Agis again marches into Elis, which is ravaged. Peace between Elis and Sparta determined on. | 8 |
| 15<br>95. 2. | Military tribunes, 6 elected. L. Valerius Potitus IV. &c.<br>Dionysius gains over the Messenians; but the Rhegians refuse to join. | 354 | 1 Reign of Agesilaus. | Thimbro not succeeding, Dercyllidas is sent by the Spartans.<br>Conon, the Athenian, made admiral of the Persian fleet. Peace between Elis and Sparta concluded. | 9 |
| 16<br>95. 3. | Military tribunes, 6 elected. P. Licinius Calvus, the first Plebeian, an ancient senator, says Livy, was one; the other five were Patricians. | 355 | 2 | Dercyllidas brings over the cities of Abydus, Attacks and defeats Pharnabazus. | 10 |
| 17<br>95. 4. | Military tribunes, 6 elected. M. Veturius, &c. Five of these were Plebeians.<br>Dionysius takes Motya, after a long siege. | 356 | 3 | Dercyllidas makes a truce with Pharnabazus; returns into Europe; fortifies the Thracian Chersonese; returns into Asia; takes Atarnea. | 11 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Egyptian Kings. Ephori of Sparta. | A.C. |
|---|---|---|---|
| ARCHELAUS.<br>11] This year, ſays Diodorus Siculus, was the 780th from the taking of Troy. See the Preface for this epocha. | 344] ΑΡΤΑΞΕΡΞΟΥ ἄνυτ. [1<br>Darius Nothus dies juſt after the Peloponneſian war was finiſhed; ſucceeded by ARTAXERXES MNEMON, called Arſaces. | 4] PAUSIRIS.<br>[Eudicus. | 404<br>Ararchia, vel Pythodorus, Ar. |
| 12] Zeuxis, of Heraclea, flouriſhes at this time, and brings painting almoſt to perfection. PLINY. | 345] Dec. 2. [2<br>Cyrus receives the baniſhed Clearchus, and makes him his friend. | 5] | 403<br>Euclides, Arch. |
| 13] Polycletus ſeems to have flouriſhed about this time, and to have produced rules for ſculpture. PLINY. | 346] [3 | 6] | 402<br>Micio, Arch. |
| 14]<br>Hippocrates of Cos, and Democritus, die this year. Socrates ſlain. | 347] Cyrus marches againſt [4<br>Artaxerxes, but is ſlain at Cunaxa, early in the 4th year of the 94th Olympiad. The retreat of the 10,000 Greeks begun. | 1] PSAMMITICHUS, deſcended from the former king of the ſame name, takes the throne about this time. | 401<br>Eryenctus, Arch. |
| 1] Archelaus, king of Macedon, ſlain by Craterus. ORESTES, an infant, ſucceeds. but Æropus governs.<br>N. B. the copies of Diodorus muſt be wrong as to the reign of Archelaus, as may be diſcovered from that author. Vide 92d Ol. 3d year. | 348] The 10,000 Greeks force [5<br>their way to the ſea, and return by Trapezus and the coaſt of Aſia to Europe.<br>Pharnabazus and Tiſſaphernes govern Aſia Minor. | 2] Pharnabazus being ſent to ſettle affairs in Aſia Minor, Tamus, a Perſian admiral, flies to Pſammitichus, in Egypt, and is murdered by the Egyptians for his wealth. | 400<br>Laches, Archon. |
| 2] | 349] Dec. 1. [6<br>The 10,000 Greeks returned under the archonſhip of Laches; PAR. CHR. conſequently before the ſummer ſolſtice. | 3] | 399<br>Ariſtocrates, Arch. |
| 3]<br>Great war in Sicily, between Syracuſe and Carthage. | 350] In this reign Bagoſes, a general of Artaxerxes, promiſes Jeſus, or Joſhua, the High Prieſthood of Jeruſalem, who is ſoon after ſlain in the Temple, by his brother John. Time uncertain. JOSEPHUS. | 1] NEPHREUS made king of Egypt this year. | 398<br>Ithycles, Archon. |
| 4] Zeuxis, Timanthes, and Parrhaius, painters, flouriſh in this Olympiad. | 351] Tiſſaphernes, now governour [8<br>general in Aſia Minor, joins with Pharnabazus, and a truce is made with the Spartans. | 2] Nephreus, king of Egypt, ſends 300 triremes to the Spartans, with 50,000 meaſures of wheat, which are ſeized by Conon, at Rhodes. | 397<br>Lyſiades, Archon. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4318<br>96. 1. | Military tribunes, 6 elected, all Patricians. L. Valerius Potitus V. &c.<br>The Carthaginians retake Motya and Eryx; seize upon Himera, Lipara, and Meſſana. | 357 | 4 | Dercyllidas marches into Caria, and makes a truce with Tiſſaphernes; who, notwithſtanding, prepares for war.<br>Ageſilaus goes into Aſia, and Lyſander recalled. | 12 |
| 19<br>96. 2. | Military tribunes, 6 elected. L. Jul. Julus, &c.<br>N. B. Sparta at war with the Thebans. Lyſander ſlain at Haliartus, 30 years from the battle of Delium. PLUTARCH. | 358 | 5 | Ageſilaus attacks Phrygia, having before given out that he would march into Caria.<br>The Theſſalians, under Medius of Lariſſa, are at war with Lycophron, tyrant of Pheræ. DIOD. SIC. | 13 |
| 20<br>96. 3. | Military tribunes, 6 elected. P. Licinius Calvus, ſon of the former, &c.<br>Camillus dictator. Veii taken. | 359 | 6 | Ageſilaus gives the fleet to Piſander, and marches near Sardes, then attacks the territory of Pharnabazus; but is recalled, and immediately returns home. Lyſander ſlain. Pauſanias baniſhed. | 14 |
| 21<br>96. 4. | Military tribunes, 6 elected. P. Cornelius Coſſus, &c. | 360 | 7 | Conon beats the Spartan fleet; Piſander ſlain. Ageſilaus, in his return, fights the indecisive battle of Coronea. Iphicrates, the Athenian, gains many advantages in the Corinthian territory. AGESIPOLIS, king of Sparta, a minor. | 1<br>Ageſipolis. |
| 22<br>97. 1. | Military tribunes. L. Furius Medullinus VI. &c.<br>War in Sicily, between Dionyſius and Carthage. Peace concluded. | 361 | 8 | Thraſybulus, with a good fleet, reduces Leſbos, which had revolted. Conon has good ſucceſs. | 2 |
| 23<br>97. 2. | L. Lucretius Flavus, Ser. Sulpicius Camer.<br>The lands of the Veientes given to the people; 7 acres to each. LIVY. | 362 | 9 | Sparta gains the dominion of the ſea, reduces Rhodes, &c. Ageſilaus attacks the Argolis, and ravages it. Conon reſtores the long walls. | 3 |
| 24<br>97. 3. | L. Valerius Potitus, M. Manlius.<br>Lands of Veii divided amongſt the people, according to the number of children. | 363 | 10 | Thimbro, the Spartan, ſlain near Epheſus. | 4 |
| 25<br>97. 4. | Military tribunes, 6 elected. L. Lucretius, &c.<br>The Gauls beſiege Cluſium. Dionyſius attacks Italy, conquers ſome of the ſtates, but treats them kindly. | 364 | 11 | Thraſybulus, after ſome ſucceſs, is ſurprized, and ſlain at Aſpendus. | 5 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Egyptian Kings. | A.C. |
|---|---|---|---|
| 5] ÆROPUS.<br>Imilco, the general of Carthage, ſent to Sicily, who, after ſome ſucceſs, is miſerably ruined, with his whole army. | 352] ΑΡΤΑΞΕΡΞΟΥ διτ. [9 | 3] NEPHREUS. | 396 Phormio, Arch. |
| 6] Æropus, of Macedon, dies in the 6th year of his reign. PAUSANIAS, his ſon, ſucceeds. | 353] Nov. 30. [10<br>Tiſſaphernes, deceived by Ageſilaus, leaves Phrygia unguarded. Loſes the battle of Daſcylium: | 4] | 395 Diophantus, Archon. |
| 1] Pauſanias ſlain in his firſt year. AMYNTAS, the ſon of Tharrhaleus, ſucceeds, who is ſoon driven out. ARGÆUS reigns. | 354] Ageſilaus defeats the Perſians in Lydia. Tiſſaphernes put to death on ſuſpicion. Tithrauſtes ſucceeds, who ſends money into Greece to raiſe commotions. [11 | 5] | 394 Eubulides, Archon. |
| 1] Mago, general for the Carthaginians, in Sicily; who is at laſt defeated.<br>Satyrus, the Boſporan king, dies. Succeeded by Leucon, his ſon. | 355] [12 | 6] | 393 Demoſtratus, Arch. |
| 2] About this time, Amyntas is reſtored by the Theſſalians.<br>N. B. The former year is given to Perdiccas, though Argæus reigned over part of Macedon. | 356] Pharnabazus and Conon, [13<br>with their fleet, give liberty to the Grecian iſlands. Dercyllidas keeps Abydus in the Perſian intereſt. | 7] | 392 Philocles, Archon. |
| 3] Conon, the Athenian, being ſuſpected by the Perſians, is ſent for, and impriſoned by Tiribazus, who had been brought over to the Spartan intereſt. | 357] Nov. 29. [14<br>Evagoras being returned from exile, and getting poſſeſſion of Salamis, in Cyprus, the other cities demand aid from Artaxerxes. | 8] | 391 Nicoteles, Archon. |
| 4] The Athenians ſend a fleet to the aſſiſtance of Evagoras; which is intercepted by Teleutias, the Spartan. | 358] Artaxerxes ſends Struthas, [15<br>his general, into Ionia; who gains ſome advantages near Epheſus. | 9] | 390 Demoſtratus, Arch. |
| 5] | 359] [16 | 1] ACORIS moſt probably ſucceeded Nephreus at this time. Evagoras draws him into a confederacy againſt the Perſians. | 389 Antipater, Archon. |



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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4326<br>98. 1. | Military tribunes, 6 elected. M. Fabius Ambustus, &c.<br>Rome burnt by the Gauls in the 1st year of the 98th Olympiad. DION. HAL. 120 years from the first consuls.<br>Camillus recalled, and made dictator.<br>Dionysius besieges Rhegium. | 365 | 12 | Iphicrates, the Athenian, succeeds Thrasybulus, and fights the Spartan fleet. Anaxibius defeated, and slain. | 6 |
| 27<br>98. 2. | Camillus continued in office.<br>Dionysius takes Rhegium. DIOD. SIC. | 366 | 13 | Peace of Antalcidas in the 2d year of the 98th Olympiad. Asia given up to the Persians. Greece, &c. at liberty, but really under Sparta. | 7 |
| 28<br>98. 3. | Military tribunes, 6 elected. L. Valerius Poplicola II. &c. | 367 | 14 | Sparta grows insolent on the peace. | 8 |
| 29<br>98. 4. | Military tribunes, 6 elected. T. Quintius Cincin. &c. 4 new tribes added; total 25.<br>Dionysius assists the Parians; who were founding the city of Pharos, in the Adriatic. | 368 | 15 | War with Mantinea, which is besieged by the Spartans the greater part of this year. | 9 |
| 30<br>99. 1. | Military tribunes, 6 elected. L. Papirius Cursor, &c.<br>According to Diodorus, L. Valerius and A. Manlius were consuls this year. | 369 | 16 | The exiles restored at the city of Phlius.<br>Mantinea submits to the Spartans.<br>Aristotle born. DION. HAL. | 10 |
| 31<br>99. 2. | Military tribunes, 6 elected. M. Furius Camillus V. &c.<br>Dionysius wars with Carthage with various success; but at last is defeated, and makes an indifferent peace. | 370 | 17 | Embassadors heard against the Olynthians. Expedition against them resolved on. Eudamidas sent first, while his brother, Phœbidas, was to follow. | 11 |
| 32<br>99. 3. | Military tribunes, 6 elected. A. Manl. Capitolin. II. Cornel. Cossus, dictator.<br>Diodorus Siculus differs from Livy this year. | 371 | 18 | Phœbidas seizes on the Cadmea at Thebes, on his march. Teleutias sent to Olynthus. | 12 |
| 33<br>99. 4. | Military tribunes, 6 elected. Ser. Cornel. Malugin. III. &c. | 372 | 19 | Teleutias slain. Agesipolis sent to command the Spartans. New troubles at Phlius, where Agesilaus commands. | 13 |

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| Egyptian Kings and Contemporary Events. | Era of Nabonaſſar. | Egyptian Kings and Contemporary Events. | A.C. |
|---|---|---|---|
| 6] AMYNTAS. | 360] ΑΡΤΑΞΕΡΞΟΥ ἄρχ. [17 Chabrias, the Athenian, ſent to Cyprus, to aſſiſt Evagoras about this time. | 2] ACORIS. | 388 Pyrrhio, vel Pyrgio, Archon. |
| 7] | 361] Nov. 28. [18 | 3] | 387 Theodotus, Arch. |
| 8] | 362] Artaxerxes, now at peace [19 with Greece, turns his arms againſt Evagoras, in Cyprus. Defeats him in a ſea engagement. Tiribazus blocks up Salamis. Evagoras flies to Egypt. | 4] Acoris, king of Egypt, aſſiſts Evagoras with forces. The city of Tyre, and the king of Caria, Hecatomnus, do the ſame. | 386 Myſtichides, Arch. |
| 9] | 363] Evagoras returns, and offers [20 peace to Tiribazus; but his terms are rejected. Tiribazus being removed, Orontes, the Perſian, grants him peace. DIOD. SIC. | 5] | 385 Dexitheus, Arch. |
| 10] Olympiad 99th. Diotrephes, archon; Pronomus gains the prize in muſic. | 364] [21 | 6] | 384 Diotrephes, Arch. |
| 11] | 365] Nov. 27. [22 | 7] | 383 Phanoſtratus, Archon. |
| 12] | 366] [23 | 8] Jannæus, High Prieſt of Jeruſalem, dies, having governed 32 years. CHR. PASC. | 382 Menander, vel Evander, Arch. |
| 13] | 367] Jaddua, High Prieſt of Jeruſalem, ſon of Jannæus, or John. [24 | 9] | 381 Demophilus, Archon. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4334<br>100. 1. | Military tribunes, 6 elected. L. Valer. Potitus IV. &c. | 373 | 20 | Phlius still attacked by Agesilaus. Agesipolis, of Sparta, dies at Olynthus.<br>Demosthenes born. DION. HAL. | 14 |
| 35<br>100. 2. | Military tribunes, 6 elected. Sp. Papirius Crassus, L. Papirius, &c. | 374 | 21 | Polybiades, the Spartan, forces the Olynthians to submit; as Agesilaus does the Phliasians, who held out 1 year 8 months.<br>Sparta's power at its height. | 1 Cleombrotus |
| 36<br>100. 3. | Military tribunes, 6 elected. M. Furius Camillus VII. &c. | 375 | 22 | Thebes revolts against Sparta, who still holds the Cadmea, now besieged by the Boeotians, and at last taken. | 2 |
| 37<br>100. 4. | Military tribunes, 6 elected. L. Valerius Potitus V. &c.<br>Quint. Cincinnatus, dictator. | 376 | 23 | All the states of Greece rise up against the Lacedæmonians. Pharnabazus persuades Athens to recall Chabrias from Egypt. Iphicrates sent to assist the Persians. Chios, Rhodes, Mitylene, and many other islands, with Byzantium, are joined with Athens. Timotheus takes Acarnania. The Thebans defeat the | 3 |
| 38<br>101. 1. | Military tribunes, 6 elected. P Manlius Capitol. &c. | 377 | 24 | Spartans at Orchomenos. | 4 |
| 39<br>101. 2. | Military tribunes, 6 elected. Sp. Fur. Medullinus, &c. | 378 | 25 | Timotheus reduces Corcyra, and defeats Nicholochus the Spartan.<br>Araros, the son of Aristophanes, a comic poet. SUID. | 5 |
| 40<br>101. 3. | Military tribunes, 6 elected. L. Æmilius Mamercinus, &c.<br>The tribunes of the people press on the election of Plebeian consuls, and, according to Livy, prevent any magistrates being elected.<br>Licinian law proposed. | 379 | 26 | The power of Thebes raises the jealousy of the other states of Greece.<br>Peace between Athens and Sparta; but immediately broken. | 6 |
| 41<br>101. 4. | According to Livy, no magistrates this year, but the tribunes of the people. Diodorus Siculus mentions military tribunes, L. Furius, &c. | 380 | 27 | The Spartans send Mnasippus to Corcyra, who is defeated, and slain before Iphicrates arrives with reinforcements from Athens. Platæa again destroyed by the Spartans.<br>PAUSAN. | 7 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Egyptian Kings and Contemporary Events. | A.C. |
|---|---|---|---|
| 14] AMYNTAS.<br><br>N. B. Philoxenus, who gained the prize in dithyrambics, dies, æt. 60. | 368] ΑΡΤΑΞΕΡΞΟΥ ἄνυτ. [25 | 10] ACORIS. | 380 Pytheas, Arch. |
| 15] Great plague at Carthage, on which the Africans and Sardinians revolt, but are reduced in a ſhort time. | 369] Nov. 26. [26<br>Darius, afterwards called Codomannus, born about this time [ARRIAN] the great grandſon of Darius Nothus. | 11] | 379 Nicon, Arch. |
| 16] | 370] [27 | 12] | 378 Nauſinikus, Archon. |
| 17]<br><br>N. B. Anaxandrides gains the prize in comedy: Callias, archon.<br>PAR. CHR. | 371] [28 | 13] The length of the reign of Acoris is uncertain, but ſcarcely more than 13 years.<br>PSAMMUTHIS reigned one year. | 377 Callias, Archon. |
| 18] Chabrias, the Athenian, gains a great victory over Pollis, the Spartan. Ageſilaus being ſick, Cleombrotus takes the command of the Spartans. | 372] [29 | NEPHEROTES reigned 4 months; laſt of the Mendeſian race. | 376 Chariander, Arch. |
| 19] Pyrrho, the philoſopher, is ſaid to have flouriſhed in this Olympiad.<br>SUIDAS. | 373] Nov. 25. [30 | 1] NECTANEBUS, the firſt of the Sebennyte race. | 375 Hippodamus, Arch. |
| 20] At this time Evagoras ſlain at Salamis. Nicocles king.<br>DIOD. SIC. PHOTII Bib. | 374] Pharnabazus commands [31<br>the Perſians, and Iphicrates the mercenaries, againſt the Egyptians; but their attempts do not ſucceed. Iphicrates returns this year. | 2] Nectanebus defended his country bravely, till the overflowing of the Nile ſtopped the Perſian army: probably about June. | 374 Socratides, Archon. |
| 21]<br>N. B. Aſtydamas gains the prize in tragedy. PAR. CHR. | 375] [32 | 3] | 373 Aſteus, Archon. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4342<br>102. 1. | Livy has no magistrates this year.<br>Diodorus Siculus, 6 military tribunes. L. and P. Valerius, &c. | 381 | 28 | The Spartans, and the rest of Greece, accept the peace, except the Thebans, which makes the Lacedæmonians march to Bœotia. | 8 |
| 43<br>102. 2. | According to Livy, no magistrates but the tribunes.<br>Diodorus Siculus mentions 8 military tribunes. | 382 | 29 | The Thebans under Epaminondas beat the Spartans at Leuctra. Cleombrotus, king of Sparta, slain. Megalopolis founded, in Arcadia. | 9 Agesipolis II. |
| 44<br>102. 3. | No magistrates, according to Livy.<br>Diodorus Siculus names 4 military tribunes this year. | 383 | 30 | Jason prevails in Thessaly. Epaminondas draws many states into the Theban alliance. Sedition at Argos. Arcadians change the form of government. Jason slain, and Agesipolis of Sparta dies. | 1 Agesipolis II. dies |
| 45<br>102. 4. | No magistrates this year, according to Livy. Diodorus Siculus names however 6 military tribunes; but elected late in the year. | 384 | 31 | Polydorus, brother of Jason, slain. Alexander of Pheræ succeeds. The Thebans invade Sparta, who implore help from Athens. Epaminondas marches to the Eurotas: restores Messene. | 1 Cleomenes II. |
| 46<br>103. 1. | Military tribunes this year, 6 elected. Q. Servilius, M. Fabius II. &c.<br>Dionysius dies in Sicily; succeeded by his son Dionysius. | 385 | 32 | Pelopidas taken in Thessaly, but relieved. The Spartans defeat the Arcadians, who build Megalopolis: 12 judges appointed to the Olympic games, according to the tribes of Elis. | 2 |
| 47<br>103. 2. | Military tribunes, 6 elected. L. Quint. Capitol. Ser. Corn. Malugin VII. &c.<br>Dionysius the Second sends troops to Sparta. | 386 | 33 | Epaminondas marches into Peloponnesus; draws many states into alliance. Aristotle comes to Athens, and remains with Plato 20 years. | 3 |
| 48<br>103. 3. | Camillus IV. dictator;—abdicates. M. Manlius, dictator. No curule magistrates. 5 of the decemvirs, who took care of the Sybil's books, elected from the Plebeians. | 387 | 34 | The Athenians take Oropus. The Coans build a new city. Pelopidas, the Theban, sent into Macedonia to settle the succession. | 4 |
| 49<br>103. 4 | Military tribunes, 6 elected. A. Corn. Cossus II. M. Corn. Maluginensis II. &c.<br>Camillus V. dictator.<br>One Plebeian consul chosen. | 388 | 35 | The Eleans and Arcadians war concerning Triphylia. During this Olympiad, the Eleans are greatly afflicted by the war, and the 12 tribes reduced to 8. | 5 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Egyptian Kings and Contemporary Events. | A.C. |
|---|---|---|---|
| AMYNTAS.<br>22] Great earthquakes in Peloponneſus. Helice deſtroyed in the 4th year of the 101ſt Olympiad. PAUSAN. | 376] ΑΡΤΑΞΕΡΞΟΥ ἐνιτ. [33<br>Artaxerxes makes a general peace amongſt all the Greek ſtates, except the Thebans. | 4] NECTANEBUS. | 372<br>Alciſthenes, Archon. |
| 23] | 377] Nov. 24. [34 | 5] | 371<br>Phraſiclides, Archon. |
| 24] Amyntas of Macedon dies this year, having juſt made a league with Jaſon of Theſſaly: reigned 24 years. | 378] [35 | 6] N.B. Under this archon, Dyſcinetus, Steſichorus the younger gains the prize in poetry at Athens. PAR. CHR. | 370<br>Dyſcinetus, Archon. |
| 1] ASCANDER, ſon of Amyntas, ſucceeds to the throne of Macedon: reigns but one year, or a little more: ſlain by Ptolemy Alorites, the illegitimate ſon of Amyntas. | 379] [36 | 7] | 369<br>Lyſiſtratus, Arch. |
| 1] Pauſanias was a pretender to the crown, but driven out by Iphicrates, who ſet up Perdiccas; but he being ſoon expelled by PTOLEMY, Diodorus Siculus gives theſe years to the latter. | 380] [37<br>N. B. Megalopolis finiſhed. Nauſigenes, archon. DIOD. | 8] | 368<br>Nauſigenes, Arch. |
| 2] | 381] Nov. 23. [38 | 9] | 367<br>Polyzelus, Archon. |
| 3]<br>Pelopidas adjudges the crown to Perdiccas. Philip ſent hoſtage to Thebes. | 382] The king of Perſia receives Pelopidas, as embaſſador from Thebes. [39 | 10] | 366<br>Cephiſodorus, Archon. |
| 1] Ptolemy Alorites, king of Macedon, ſlain by PERDICCAS, who having held a ſmall part of the kingdom before, now gains the whole. | 383] [40 | 11] | 365<br>Chion, Archon. |

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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4350<br>104. 1. | L. Æmilius. L. Sextius, the first Plebeian consul.<br>Prætors and curule ædiles first appointed this year, both to be Patricians. | 389 | 36 | Epaminondas gives the Thebans a naval power. Pelopidas kills Alexander of Pheræ, but is slain. Eight judges only preside at the Olympic games. | 6 |
| 51<br>104. 2. | L. Genucius, Q. Servilius.<br>Diodorus places these consuls the next year. | 390 | 37 | Epaminondas marches into Peloponnesus; attacks Sparta in vain; gains the battle of Mantinea, but is slain. | 7 |
| 52<br>104. 3. | C. Sulpicius Pæticus, C. Licin. Stolo. | 391 | 38 | Agesilaus and the Spartans assist the states of Asia Minor and Egypt; but Agesilaus is the first to join Nectanebus, the son of Tachos. | 8 |
| 53<br>104. 4. | L. Æmilius Mamerc. II. Cn. Genucius.<br>L. Manlius, dictator.<br>Plague at Rome. | 392 | 39 | In the 4th year Alexander, of Pheræ, having plundered the Cyclades, attacks Peparethus, which is assisted by the Athenians, under Leosthenes; but that general is defeated by Alexander, condemned at Athens, aud succeeded by Chares, who does no service to his country. DIOD. SIC. | 9 |
| 54<br>105. 1. | Q. Servil. Ahala II. L. Genucius II.<br>The people dispose of a military tribune's place this year, for the first time. | 393 | 40 | | 10 |
| 55<br>105. 2. | C. Sulpicius, C. Licin. Calvus. Quint. Capitol. dictator. | 394 | 41 Archidamus, his son, succeeds. | Agesilaus dies in his return out of Egypt; having reigned about 41 years. | 11 |
| 56<br>105. 3. | M. Fabius, C. Pœtelius.<br>Q. Servil. Ahala, dictator.<br>Tauromenium, in Sicily, founded by Andromachus.<br>Dion collects forces against Dionysius. | 395 | 1 | This year the Amphictyons make their decree against the Phocians. A fierce and cruel war in Eubœa. The Social war begins. Chians, Rhodians, Coans, and Byzantians, desert from Athens. | 12 |
| 57<br>105. 4. | M. Popillius Lænas, Cn. Manlius.<br>Dion chosen general by the Syracusans. Defeats Dionysius; who demands peace. | 396 | 2 | The Phocians, this summer, rise up in arms against the decree.<br>The Social war continues. Alexander, of Pheræ, slain. | 13 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Egyptian Kings and Contemporary Events. | A.C. |
|---|---|---|---|
| 2] PERDICCAS. N. B. The Piſæans and Arcadians celebrate theſe Olympic games; not allowed to be inrolled by the Eleans. | 384] ΑΡΤΑΞΕΡΞΟΥ διυτ. [41 | 12] NECTANEBUS. | 364 Timocrates, Archon. |
| 3] Praxiteles and Euphranor flouriſh at this time; and another painter of the name of Cydias. | 385] Nov. 22. [42 Democritus dies. DIOG. LAER. | 13] Nectanebus dies the beginning of this year. Succeeded by TACHOS. | 363 Charicles, Archon. |
| 4] Jaddua, High Prieſt of Jeruſalem, dies, having governed 20 years. | 386] Rebellion in Egypt, under [43 Tachos; Ariobarzanes, in Phrygia; Mauſolus, in Caria; and Datames, in Cappadocia. DIOD. SIC. | 1] Chabrias and Ageſilaus make war under Tachos. Tachos going into Phœnicia, Egypt revolts to Nectanebus, his ſon. | 362 Molon, Arch. |
| 5] Onias, High Prieſt of Jeruſalem, in the place of Jaddua. CHR. PASCH. | 387] This revolt continues, with [44 various ſucceſs, to nearly the death of Artaxerxes. Datames was, in this ſpace, taken off by treachery. | 2] Nectanebus perſuades the army to revolt. A competitor riſes up againſt Nectanebus, who, againſt the advice of Ageſilaus, neglects the affair too long. | 361 Nicophemus, Arch. |
| 1] Perdiccas being ſlain in the war with the Illyrians, PHILIP takes the crown; he reſtores diſcipline, buys off the Pæonian and Athenian invaſions, and makes Amphipolis a free city. | 388] The Egyptians having [45 deſerted Tachos, he is reconciled to Artaxerxes, and has the command againſt Egypt. | 3] About this time Ageſilaus defeats the competitor, and ſettles Nectanebus on the throne. | 360 Callimedes, Arch. |
| 2] Philip makes peace with Athens, ſubdues Pæonia, and defeats the Illyrians. | 389] Nov. 21. [46 Artaxerxes Mnemon died this year; but his ſon, Ochus, concealed his death 10 months, to ſecure the throne. | 4] | 359 Eucharistus, Arch. |
| 3] Philip takes Amphipolis, Pydna, and Potidæa; ſeizes on Crenides, in Thrace; changes the name to Philippi. | 390] ΩΧΟΥ. [1 OCHUS eſtabliſhes himſelf on the throne, by the murder of almoſt all his kindred. | 5] | 358 Cephiſodotus, Archon. |
| 4] The Theſſalians, having ſlain Alexander, of Pheræ, call in Philip to expel the other tyrants; which he effects. | 391] Ochus, according to Juſtin, [2 makes war on the Caduſians about this time; in which war Codomannus diſtinguiſhed his courage in a ſingle combat. We may, with great probability place this event later. | 6] | 357 Agathocles, Arch. |



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| J. P. | Conſular Table. | U.C. | Kings of Sparta | Tranſactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4358<br>106. 1. | C. Fabius, C. Plautius.<br>C. Sulpicius, dictator.<br>The lex Ambitus, againſt canvaſſing in elections, firſt paſſed.<br>Dionyſius abandons Syracuſe. | 397 | 3 | Sparta makes an alliance with the Phocians.<br>The Social war ends, to the diſadvantage of Athens. Peace is made, and the iſlands are left free. | 14 |
| 59<br>106. 2. | C. Marcius, Cn. Manlius. | 398 | 4 | The Sacred war commences. Philomelus, choſen general, ſeizes on the Temple of Delphi.<br>Demoſthenes, now 25, begins to be an orator. DION. HAL. | 15 |
| 60<br>106. 3. | M. Fab. Ambuſtus II. M. Popillius Lænas II.<br>C. Marcius Rutilus, the firſt Plebeian dictator, triumphs without the conſent of the ſenate.<br>Dion ſlain in Sicily by the mercenaries. | 399 | 5 | Philomelus, the Phocian, ſeizes on the treaſures at Delphi; defeats the Locri; is joined by the Spartans; but at laſt defeated and ſlain.<br>Demoſthenes's oration de Claſſibus. | 16 |
| 61<br>106. 4. | C. Sulpicius Pæticus III. M. Valer. Poplicola. | 400 | 6 | Onomarchus takes the command of the Phocians. After ſome ſucceſs, he is ſlain in Theſſaly.<br>Demoſthenes's oration for the Megalopolitans. DION. HAL. | 17 |
| 62<br>107. 1. | M. Fabius Ambuſtus III. T. Quintius; both Patricians. | 401 | 7 | Phayllus ſucceeds Onomarchus; but dies ſoon after of a conſumption. Phalæcus ſucceeds, but Mnaſeas is the chief general, who is ſhortly ſlain.<br>Demoſthenes's firſt Philippic. | 18 |
| 63<br>107. 2. | C. Sulpicius Pæticus IV. M. Valerius Popl. II. both Patricians.<br>T. Manlius, dictator.<br>The Syracuſans take Rhegium, which held out for Dionyſius. | 402 | 8 | Demoſthenes makes his oration in favour of the Rhodians, now held in ſubjection by Artemiſia, queen of Caria.<br>N. B. Caria was at this time independent of Perſia. DEMOST. | 19 |
| 64<br>107. 3. | P. Valerius Popl. III. C. Marcius Rutilus, a Plebeian. | 403 | 9 | | 20 |
| 65<br>107. 4. | C. Sulpic. Pæticus V. T. Quint. Pennus.<br>C. Marcius Rutilus, the firſt Plebeian cenſor.<br>Fab. Ambuſtus, dictator. | 404 | 10 | Demoſthenes, this year, ſpeaks three orations in favour of the Olynthians. | 21 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Egyptian Kings and Contemporary Events. | A.C. |
|---|---|---|---|
| 5] PHILIP. Philip ſubdues the Illyrians, Thracians, and Pæonians, before they were prepared. | 392] ΩΧΟΥ. [3 | 7] NECTANEBUS. | 356 Elpines, Arch. |
| 6] Alexander, the ſon of Philip, born the ſame day the Temple of Diana, at Epheſus, was burnt by Heroſtratus. | 393] Nov. 20. [4 Mauſolus, king of Caria, by favouring the Ariſtocracy at Rhodes and Cos, gains a ſovereignty over both. | 8] | 355 Callistratus, Archon. |
| 7] Leucon, the Boſporan king, dies in the 40th year of his reign, 3d of the 106th Olympiad. DIOD. SIC. | 394] [5 | 9] | 354 Diotimus, Arch. |
| 8] Philip, of Macedon, is defeated by Onomarchus and the Theſſalians; but conquers them afterwards. | 395] Mauſolus, king of Caria, dies; [6 reigned 24 years. Artemiſia ſucceeds. Clearchus, of Heraclea, ſlain. Oration of Demoſthenes againſt Timocrates. DION. HAL. | 10] Pigres, the brother of Artemiſia, was a poet, and wrote the Margites, aſcribed to Homer. SUIDAS. | 353 Eudemus, vel Theodemus, Archon. |
| 9] Philip delivers Theſſaly from its tyrants; but, attempting to paſs Thermopylæ to attack Phocis, is ſtopped by the Athenians. | 396] [7 | 11] | 352 Ariſtodemus, Arch. |
| 10] Tennes, king of Sidon, revolts from Perſia, aſſiſted by Nectanebus; who ſends Mentor, the Rhodian, with troops. The city is utterly deſtroyed by Ochus, and the prophecies againſt it fulfilled. | 397] Nov. 19. [8 Ochus, this year, relieves the Thebans with money, renews the war in Egypt, and recovers Cyprus and Phœnicia. Artemiſia dies in Caria. Idrieus ſucceeds. | 12] Tripolis, in Syria, is perſuaded by Nectanebus to revolt from Perſia; but that city, with Sidon and Phœnicia, are reduced. Mentor, the Sidonian general, revolts to Ochus. | 351 Theſſalus, or Thellus, Archon. |
| 11] Rhodes recovers its liberty at Artemiſia's death. | 398] This year Nectanebus re- [9 tires into Ethiopia. Ochus conquers all Egypt. Evagoras demands the kingdom of Cyprus, but is refuſed by Ochus. | 13] Protagoras holds out Salamis, in Cyprus, againſt Evagoras. Nectanebus was the laſt Egyptian who reigned in Egypt. | 350 Apollodorus, Arch. |
| 12] Spartacus, the Boſporan, dies, having reigned 5 years. Philip takes the Chalcidic territory. | 399] Mentor, the Rhodian ge- [10 neral, and governour of Aſia Minor, under Ochus, reduces the whole country. Bagoas, the eunuch, an Egyptian by birth, governs the reſt. | Ochus deſtroys the Egyptian temples; carries off the ſacred records, which are redeemed by Bagoas. Pherendates left to govern Egypt. | 349 Callimachus, Arch. |

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| J. P. | Conſular Table. | U.C. | Kings of Spart. | Tranſactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4366<br>108. 1. | M. Popill. Lænas, L. Corn. Scipio.<br>Ten judges appointed to preſide at Olympia, which number was not encreaſed. | 405 | 11 | Plato dies this year. Ariſtotle retires to Hermeas, tyrant of Atarnea.<br>Peace between Athens and Philip, which laſts above 7 years. | 22 |
| 67<br>108. 2. | L. Furius Camillus, App. Claud. Craſſus; died in his office.<br>T. Manlius Torquatus, dictator.<br>Diodorus differs from Livy. | 406 | 12 | The Phocians defeated by the Thebans, at Hyampolis, who are ſoon after defeated at Coronea, by the Phocians.<br>Demoſthenes ſpeaks his 6th Philippic. | 23 |
| 68<br>108. 3. | M. Valerius Corvus. M. Popillius Lænas IV.<br>The Syracuſans ſend for aid to the Corinthians, who direct Timoleon to undertake their affairs. | 407 | 13 | The Amphictyons call in Philip. The Sacred war is ended. The Phocians very ſeverely treated.<br>Demoſthenes's oration on the Peace. | 24 |
| 69<br>108. 4. | T. Manlius Torquatus, C. Plautius.<br>Timoleon defeats Icetas, and by a ſtratagem takes poſſeſſion of Syracuſe in one part; Icetas has another, and Dionyſius the iſland. | 408 | 14 | Ariſtotle leaves Atarnea, and retires to Mitylene. DION. HAL. | 25 |
| 70<br>109. 1. | M. Valer. Corvus II. C. Pœtelius.<br>Timoleon, with new forces, obliges Icetas to abandon his part of Syracuſe. | 409 | 15 | Demoſthenes ſpeaks his 7th Philippic. DION. HAL. | 26 |
| 71<br>109. 2. | M. Fabius Dorſo, Serv. Sulpicius Camerinus.<br>Diodorus omits theſe conſuls.<br>Timoleon forces Dionyſius to abdicate, and ſettles the republic of Syracuſe. | 410 | 16 | Ariſtotle reſides in Macedonia 8 years. DION. HAL.<br>Demoſthenes's 8th Philippic. DION. HAL. | 27 |
| 72<br>109. 3. | C. Marcius Rutilus, T. Manlius Torquatus II.<br>Timoleon again defeats Icetas. | 411 | 17 | Demoſthenes ſpeaks his 9th and 10th Philippics, DION. HAL. and defends Diopithes, who had attacked Philip during the peace. | 28 |
| 73<br>109. 4. | M. Valerius Corvus III. A. Cornelius Coſſus.<br>War begun with the Samnites: they are victorious this year.<br>Cenſus about this time, 160,000 fighting men. EUSEB. | 412 | 18 | Demoſthenes's 11th Philippic. Phocion, the Athenian, drives Clitarchus out of Eretria in Eubœa.<br>Chares, the Athenian, ſent to aſſiſt the Perinthians; but for his profligacy is not received. | 29 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| PHILIP.<br>13] Paryſades, the Boſporan, ſucceeds Spartacus, reigns 38 years. Philip takes Olynthus this year, by treachery. | 400] ΩΧΟΥ. [11<br>This eunuch retains an implacable hatred to Ochus, for the deſtruction of the Egyptian temples. | Plato dies in his 81ſt year, in the month, Thargelion. DIOG. LAER. from Hermippus. | 348 Theophilus, Archon. |
| 14] | 401] Nov. 18. [12 | Speuſippus ſucceeds to the ſchool of Plato. | 347 Themiſtocles, Archon. |
| 15] Treaty between Rome and Carthage this year. The latter had Africa, Sardinia, and part of Sicily. Philip paſſes Thermopylæ, enters Phocis, and returns to Macedon victorious. | 402] [13 | | 346 Archias, Arch. |
| 16] | 403] [14 | | 345 Eubulus, Archon. |
| 17] | 404] [15<br>Idrieus, chief of Caria, dies, ſucceeded by Ada. | | 344 Lyciſcus, Archon. |
| 18] Philip reduces Cerſobleptes, in Thrace, and forces him to pay tribute. Sends for Ariſtotle. | 405] Nov. 17. [16 | | 343 Pythodotus, Arch. |
| 19] Arymbas, king of the Moloſſi, dying, Philip places Alexander, brother to Olympias, on the throne. Diopithes attacks Philip's dominions in Thrace. | 406] [17 | | 342 Soſigenes, Arch. |
| 20] Philip attacks Perinthus, and afterwards Byzantium. | 407] Ochus growing ſuſpicious [18 of Philip, orders his generals to aſſiſt Perinthus. Pexodorus, prince of Caria, expels Ada. Onias, High Prieſt of Jeruſalem, dies. PAR. CHR. | | 341 Nicomachus, Archon. |

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| J. P. | Conſular Table. | U.C. | Kings of Sparta | Tranſactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4374<br>110. 1. | C. Marcius Rutilus, Q. Servilius Ahala. Valer. Corvus, dictator.<br>Timoleon defeats this year the Carthaginian forces in Sicily. | 413 | 19 | Phocion ſent with troops to aſſiſt the Perinthians; is received by the inhabitants, and repels Philip.<br>Demoſthenes's 12th and laſt Philippic. | 30 |
| 75<br>110. 2. | C. Plautius II. L. Æmilius.<br>Timoleon relieves the Sicilians; makes an advantageous peace with Carthage. | 414 | 20 | | 31 |
| 76<br>110. 3. | T. Manl. Torquatus III. P. Decius Mus.<br>The Latins revolt, but are defeated.<br>The Tarentines and Meſſapians are attacked by the Spartans, whoſe king Archidamus is ſlain. | 415 | 1 Firſt Year of Agis II. | Athens and Thebes unite againſt Philip, but are totally defeated. Iſocrates dies, aged 98. | 32 |
| 77<br>110. 4. | T. Æmilius, Q. Publilius Philo.<br>This laſt, a Plebeian, dictator.<br>From this time the plebiſcita extend to Senators. One of the cenſors a Plebeian.<br>Timoleon dies in Sicily. | 416 | 2 | Philip ſettles the ſtates of Greece, and a general aſſembly is convened. | 33 |
| 78<br>111. 1. | L. Furius Camillus, C. Mænius.<br>The Latins now reduced, but treated mildly. | 417 | 3 | All Greece in motion, on the death of Philip. Thebes revolts, on a report of Alexander's death. Demoſthenes ſtirs up the Athenians. | 34<br>Arcus. |
| 79<br>111. 2. | C. Sulpic. Longus, P. Ælius Pætus.<br>Publilius Philo, the firſt Plebeian prætor.<br>Claud. Craſſus, dictator.<br>In Diodorus, the 2d conſul, called L. Papirius. | 418 | 4 | The Greek ſtates all ſubmit to Alexander; Athens and the reſt are pardoned.<br>Ariſtotle returns to Athens, and teaches in the Lyceum 12 years. | 1 |
| 80<br>111. 3. | L. Papirius Craſſus, Cæſo Duilius.<br>Philemon of Syracuſe, a writer of the new comedy, flouriſhes about this time. SUIDAS. | 419 | 5 | Lyſippus brings ſtatuary to perfection, as Apelles does painting, about this time. | 2 |
| 81<br>111. 4. | M. Valerius Corvus IV. M. Atilius Regulus.<br>L. Æmilius Mamercinus, dictator. | 420 | 6 | Agis, King of Sparta, joins with Pharnabazus and Autophardates, to raiſe troubles in Greece, but their deſigns are defeated by the battle of Iſſus. | 3 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| PHILIP.<br>21] Philip obliged to raiſe the ſieges of Perinthus and Byzantium. | 408] ΩΧ Υ. [19<br>Eleazar High Prieſt of Jeruſalem. | | 340<br>Theophraſtus, Archon. |
| 22] Philip endeavours, about this time, to unite with the Thebans to attack Attica, or to ſuffer him to paſs. DION. HAL. | 409] Nov. 16. [20 | | 339<br>Lyſimachides, Archon. |
| 23] Philip enters Greece, under pretence of a Sacred war; ſeizes on Elatea; ſubdues the Thebans and Athenians, at Chæronea. | 410] [21 | | 338<br>Charondas, Archon. |
| 24] Philip appointed generaliſſimo of the Grecian ſtates, againſt Perſia. | 411] ΑΡΩΓΟΥ. [1<br>Ochus, the beginning of this year, poiſoned by Bagoas the eunuch. ARSES ſucceeds. Ariobarzanes dies, ſucceeded by Mithridates. | | 337<br>Phrynicus, Arch. |
| 25] Philip prepares for the Perſian war; ſends Parmenio into Aſia; but is ſlain by conſpiracy. ALEXANDER ſucceeds, 20 years old. Marches to the Iſter; conquers the Thracians and Illyrians. | 412] Arſes being a child, Bagoas [2 governs the empire. | | 336<br>Pythodemus, vel Pythodorus, Arch. |
| 1] Alexander marches haſtily into Greece, deſtroys Thebes, and is appointed commander againſt the Perſians. | 413] ΔΑΡΕΙΟΥ τρι. [1<br>Nov. 15.<br>Bagoas poiſons Arſes, and ſets up DARIUS. According to Diodorus, Arſes had begun his 3d year. Darius puts Bagoas to death. | | 335<br>Euænetus, Arch. |
| 2] Alexander early croſſes the Helleſpont; gains the battle at the Granicus; takes in the coaſt of Aſia Minor; winters in that country. | 414] Memnon appointed general [2 by Darius; he is ſent into Phrygia; but his advice of procraſtinating the war is rejected by Darius's officers. Ada reſtored to Caria, by Alexander. | | 334<br>Cteſicles, Archon. |
| 3] Alexander marches into Cilicia; takes Tarſus; gains the battle of Iſſus in October; drives Darius beyond the Euphrates. | 415] Memnon ſent with a fleet, [3 takes in Chios, and part of Leſbos, but dies at the ſiege of Mitylene. Charidemus ſlain by Darius's order, the laſt able man in his ſervice. | Amyntas, flying from Iſſus, where he had fought for Darius, endeavours to gain a footing in Egypt, but is ſlain ſoon after. | 333<br>Nicocrates, Arch. |

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| J. P. | Conſular Table. | U.C. | Kings of Sparta | Tranſactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4382<br>112. 1. | T. Veturius, Sp. Poſtumius, Cornel. Rufinus, dictator.<br>Alexander, king of Epirus, makes a treaty with Rome. | 421 | 7 | Philippides, an Athenian writer of the new comedy, flouriſhed in this Olympiad. SUID. | 4 |
| 83<br>112. 2. | A. Cornelius II. Cn. Domitius, not elected till late this year. | 422 | 8 | Dracon, a celebrated phyſician, the 5th deſcent from Hippocrates, flouriſhes. SUIDAS. | 5 |
| 84<br>112. 3. | M. Claud. Marcellus, C. Valerius.<br>Many put to death, on ſuſpicion of poiſoning, this year. Cn. Quintilius, dictator. | 423 | 9<br>Eudamidas. | The Greeks, hearing of the battle of Arbela, revolt, under Agis, but are totally defeated by Antipater, and Agis ſlain, having reigned 9 years, ſays DIOD. SIC. | 6 |
| 85<br>112. 4. | L. Papirius Craſſus II. L. Plautius Venno.<br>According to Livy, the Romans had now 250,000 effective men, and maintained 10 legions. | 424 | 1 | Eudamidas, a younger brother of Agis, ſucceeds to the throne of Sparta. PAUSAN. | 7 |
| 86<br>113. 1. | L. Æmilius Mamercinus, C. Plautius. | 425 | 2 | Great tumults in Greece, ſupported and encouraged by the Perſians. Harpalus, governour of Babylonia, conſcious of miſconduct, flies with his treaſures into Greece. | 8 |
| 87<br>113. 2. | P. Plautius Proculus, P. Cornelius Scapula. | 426 | 3 | Harpalus is driven from Athens. Demoſthenes, who favoured him, baniſhed. | 9 |
| 88<br>113. 3. | L. Cornelius Lentulus, Q. Publilius Philo II. | 427 | 4 | The mercenary Greeks, who ſerved the Perſian ſatraps, being diſmiſſed by Alexander's order, ravage Aſia firſt, and then paſs over into Europe. | 10 |
| 89<br>113. 4. | C. Pœtelius II. L. Papirius Mugillanus.<br>Publius continues in office by the name of Proconſul, and triumphs when his office was expired. | 428 | 5 | Alexander, king of Epirus, making war in Italy, is ſlain by an exile of Lucania. LIVY. | 11 |

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| Macedonian Kings and Contemporary Events. | Era of Nabonaſſar. | Contemporary Events. | A.C. |
|---|---|---|---|
| ALEXANDER.<br>4] Alexander reduces Syria. Tyre holds out a long ſiege; taken in July. Gaza reduced ſoon after. He then marches towards Egypt. | 416] ΔΑΡΕΙΟΥ τρι. [4<br>The proſperity and deſtruction of Tyre are deſcribed in Zechariah, ch. ix. ver. 3, 4. Azelmic, king of Tyre, at this time. | Strato, king of Sidon, depoſed by Alexander. Ballonymus elected.<br>N. B. New Tyre had ſubſiſted 240 years. | 332<br>Nicetes, Arch. |
| 5] All Egypt ſubmits to Alexander; who founds Alexandria; viſits the oracle of Hammon; returns to the Eaſt; gains the battle of Arbela about November; takes poſſeſſion of Babylon. | 417] ΕΛΛΗΝΩΝ ΒΑΣΙΛΕΙΣ. [1<br>ΑΛΕΞΑΝΔΡΟΥ τοῦ ΜΑΚΕΔΟΝΟΣ.<br>Nov. 14.<br>Darius, being totally routed at Arbela, flies into Media. | Alexander endeavours to reſtore the city of Tyre, ſaves Azelmic, and ſets him on the throne. | 331<br>Ariſtophanes, Archon |
| 6] Alexander paſſes the Paſitigris; conquers the Uxians; then takes Suſa; burns Perſepolis; reduces Media, and purſues Beſſus. | 418] Darius purpoſes laying waſte [2 the country, and flying into Bactria; but is ſeized by Beſſus, and at laſt murdered, about June this year; being about 50 years old. | Demoſthenes's oration de Coronâ, under this archon.<br>Calippus forms his period of 76 years; probably near the winter. | 330<br>Ariſtophon, Archon. |
| 7] Beſſus having ſeized on Bactriana, Alexander, now acknowledged king of Perſia and Media, conquers Hyrcania and the Mardi; takes Drangina; aſſumes now the manners of the Perſians. Philotas executed with his father, Parmenio, being ſuſpected of a conſpiracy. | 419] [3 | | 329<br>Cephiſophon, Arch. |
| 8] Alexander ſubdues Paropamiſus; paſſes Cáucaſus; founds Alexandria near the mountains, and other towns; marches into Bactriana. Beſſus is delivered up to him, who is executed. He then marches to the Indus, and croſſes it. Mophis, called alſo Taxiles, ſubmits to him. | 420] [4 | | 328<br>Euthycritus, Arch. |
| 9] Alexander marches againſt Porus, king over part of India; defeats him in April, takes him priſoner, but treats him kindly; ſails down the Indus to the Ocean; ſends Nearchus to purſue the diſcoveries; founds another Alexandria. Marries Statira, daughter of Darius. Receives new ſupplies from Greece. | 421] Nov. 13. [5 | | 327<br>Hegemon, Archon. |
| 10] Alexander chooſes a guard of a thouſand Perſians; marches towards Media, through Celonæ and Bagiſtame; ſtays ſome time at Ecbatana, where Hephæſtion dies. Alexander ſubdues the Coſſæi in 40 days. | 422] [6<br>Eleazar, High Prieſt of Jeruſalem, dies. | | 326<br>Chremes, vel Anticles, Archon. |
| 11] | 423] [7<br>Alexander enters Babylon, where he reſides this year, contrary to the advice of the Perſians.<br>Simon the Juſt, High Prieſt at Jeruſalem. | | 325<br>Soſicles, Arch. |



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| J. P. | Consular Table. | U.C. | Kings of Sparta | Transactions in Greece. | Kings of Sparta |
|---|---|---|---|---|---|
| 4390<br>114. 2. | L. Furius Camillus, D. Jun. Brutus, L. Papirius, dictator.<br>These consuls placed by Diodorus one year later, like the preceding. | 429 | 6 | Diogenes, the Cynic, dies, in the 119th Olympiad. SUIDAS.<br>After Alexander's death, Aristotle retires to Chalcis, and dies in his 63d year.<br>DION. HAL. | 12 |
| 91<br>114. 2. | C. Sulpicius Longus, Q. Aulius Cerretanus. | 430 | 7 | | 13 |

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| 12] ALEXANDER. | ΑΛΕΞΑΝΔΡΟΥ τοῦ ΜΑΚΕΔΟΝΟΣ. 424] Alexander receives embaſſadors from Greece, Africa, Carthage, and the Aſiatic nations. Hephæſtion is magnificently buried, and enrolled with the gods. | | 324 Hegeſias, Arch. |
| 13] | Nov. 12. Alexander dies this year ~~at a feaſt~~, aged 32 years 8 months; having reigned 12 years 8 months. His death was during the archonſhip of Hegeſias. ARRIAN. | | 323 Cephiſodorus, Archon. |
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## ERRATA in the TABLES.

Page 1. for *Balcazar* read *Balcazar.*
—— 7. for *Jabrimon* read *Tabrimon.*
—— 97. for *Miletian* read paſſim *Mileſian.*
—— for *Herisna* read *Erisna.*

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